UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the 1st of the month by
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Missouri
CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
Accepted for mailing at special rate of postage provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

VOL. 65 KANSAS CITY, MO., OCTOBER, 1926 No. 4

Unity is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law, harmony, health, and peace, here and now.

Unity explains how the law of mind can be exercised by every man and woman—for it operates today as it did 2,000 years ago.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you let the remainder rest until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of the personal man, in all that you read and hear others say. As we go on in our searching for Truth, we no doubt shall change in some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no differences of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and we shall see eye to eye when that Truth is attained in its purity.

For information concerning Silent Unity, the healing department of Unity School, see page 368.

IN THE STILLNESS

Let us then, labor for an inward still-
ness—
An inward stillness and an inward heal-
ing;
That perfect silence where the lips and
heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain
opinions,
But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits,
That we may do his will, and do that only!

—*Longfellow.*

CONSCIOUS MIND AND SUBCONSCIOUS MIND

CHARLES FILLMORE

WE ARE all well acquainted with the conscious mind. Through its use we establish our relations with the outer realm and recognize our individual entities. Indeed, there are some who claim that the conscious mind is the only mind there is. They are simply holding a thus far undiscovered country to be undiscoverable. Of such persons as these Cardinal Newman spoke when he said that they "are only possessed by their knowledge, not possessed of it." But in due season they will awake and respond to the call of Spirit to "come up higher."

The subconscious mind is the vast, silent realm that lies back of the conscious mind and between it and the superconscious. To one who does not understand its nature and its office, it is the "great gulf fixed" between his present state and the attainment of his highest desire, his good. The subconscious may be called the sensitive plate of mind. Its true office is to receive impressions from the superconscious and to reproduce them upon the canvas of the conscious mind. Man, however, having lost the consciousness of the indwelling Father as an ever present reality, has reversed the process and impresses the subconscious from the conscious mind. In this way the former is made to register impressions of both good and evil, according to the idea held in conscious mind at the time the impression is made. And since it is the purpose and the nature of the subconscious mind to reproduce, or to throw upon the screen of the conscious, the exact impression that it has received, the conscious mind is thus made to express two sets of opposing ideas. No enduring structure can be built while this state of affairs continues. "A double-minded man, [is] unstable in all his ways."

Man must go back to his Source and let its clear light flood his whole being with Truth. He must lay aside forever the idea of serving two masters and must look to the one Master, even Christ, the spiritual consciousness within. Jesus Christ said that he came not to destroy the law, but that the law through him might be fulfilled. It is the mission of every one born into the world to fulfill the law of Being; one can do this work only by working from cause to effect.

"Be subject therefore unto God . . . Draw nigh to God, and he will draw nigh to you." It is a comfort to know that we do not have to make the entire journey alone back to the Father. We read that when the prodigal son was coming back to his father, "while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him." The superconscious is ever ready to pour forth the divine blessing, quick to respond to the call of the conscious, which it meets on the middle ground of the subconscious. Spirit is omnipresent, but man has hedged himself about by a world of illusion of his own creating, and through its mists he cannot see the Father, or catch the light from the superconscious. Jesus came to give us conscious control of the intelligence and the power necessary to dispel these mists, in order that "the true light, *even the light* which lighteth every man, coming into the world," might shine full upon us. Thus we see that the superconscious sends its rays of intelligence and power first into the conscious, and that through their influence man is led to seek the kingdom within, where all things are added to him.

The superconscious mind lifts up, or regenerates, both the subconscious and the conscious, transforming them into the true image and likeness of God. The conscious mind must be faithful during this transformation. It must look ever to the superconscious for all direction and instruction. It can of itself do nothing

with assurance, because the Spirit of wisdom rests in the superconscious.

The subconscious exists for the benefit of the conscious mind, but unless regenerated it thwarts the efforts of the conscious at every step, so that "ye may not do the things that ye would."

The subconscious is sometimes called memory. One whose subconscious mind has not been systematically trained, or awakened, is often heard to say that he has " a poor memory." Sometimes he tries to recall a word or a name that he "knows as well as he knows anything," but he cannot speak it. Several days later, perhaps, when there is no longer any desire to recall it, the word "comes to him." The subconscious has reproduced it, but the process has been slow.

The subconscious can be trained by the conscious mind to work systematically and reliably, but the conscious mind must be faithful and consistent in creating the impressions that it seeks to make upon the subconscious.

For five years after learning typewriting a stenographer used the sight method. Then the advantages of the touch system (typing without looking at the keys) were impressed upon her and she desired to learn that system. At first she did not believe that she could do it, because she was so "used to the other way" and was engaged in active work, with no time for practice. But the desire continued, and before long an opportunity came. She obtained a different position, where there was leisure for practice. She had daily association with an enthusiastic student of the touch system and she was encouraged in every way. For about six months she devoted her conscious mind to remembering the keyboard and to controlling the movements of her fingers. Eventually the subconscious mind was so impressed with a knowledge of the right movements and the right positions of the fingers that it regulated them of itself.

"Thought is quicker than vision" was her motto during the tedium of practice, and she has proved it to be true. If she strikes the wrong key she knows it instantly without having to look at her work, and she has been heard to say that her fingers express her thoughts much better than her tongue, because they have had so much attention and such persistent drill. Of course the fingers can do nothing of themselves, because Mind is the only actuating power.

The subconscious mind is also known as the heart, and the many references to it in the Bible show that its nature and its office were well understood by the writers of Scripture. "Keep thy heart with all diligence; for out of it are the issues of life," indicates the importance of the proper development of the subconscious mind. Man cannot, however, keep his heart, or control the expressions from his subconscious mind, without the aid of Spirit. The superconsciousness reaches to the depths of the subconscious and sets free the energies bound in error thought; that having been done, man can easily reach and mold the subconscious, in harmony with divine ideas. The regeneration of the subconscious is not the work of the conscious, but of the superconscious mind acting in harmony with the conscious.

The Spirit of God, speaking through Ezekiel, commands, "Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit." This command is to the conscious man, or mind. But later the Spirit of God says, "A new heart also will I give you, and a new spirit will I put within you," thus signifying that the whole mind must be embraced in the regeneration. There must be perfect coöperation of the three phases of mind in order to produce the perfect man. "I, Jehovah, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings." "Purify your hearts, ye doubleminded," says

James. We purify our hearts when we turn conscious attention within and the pure ideas of the superconscious come forth to meet our call. "He that is joined unto the Lord is one spirit." So when we seek the superconscious and make conscious connection with it we harmonize all the forces of mind and body; we lift up the subconscious until a complete, conscious unification of the three phases of mind is effected and we become established "in singleness of . . . heart." We can say with the Psalmist, "His heart is fixed, trusting in Jehovah." We fear nothing, for we know that we draw upon the divine ideas in the Father Mind and that they all are good.

STOCK SELLING SCHEMES

It is brought to our attention that some company or person is using the name, "Unity," in selling stocks.

We wish to state emphatically that Unity School of Christianity, Kansas City, Mo., has no business connection with any commercial enterprise. Neither does the School recommend in any way the purchase of any stocks.

We are stating this that all Unity readers and students may understand that Unity School of Christianity is established only for the purpose of spreading knowledge of the Jesus Christ principles. We do not want any of our readers to be misled by statements which might indicate that Unity School of Christianity is standing back of or recommending any commercial enterprise.

We shall be glad to get full information from any of our readers who may be asked to buy shares in a business that is said to be connected with or recommended by Unity School of Christianity.

Faith and inspiration are builders of better business. You can safely look to Christian Business for them.

SOME THOUGHTS ON FAITH

W. I. HOSCHOUER

THE popular conception of faith makes it seem more like a temporary or transient mental impulse than the action, in consciousness, of a profound law of being. Is this common notion correct, or is faith really an actual force universal in nature and irresistible in power, a force through which man's every lawful or righteous desire may be realized?

Probably the best way to suggest an answer is to appeal to every one's personal experience. Who does not remember at least one occasion when his way seemed blocked, when his cherished hopes were falling like the withered petals of a dying flower, when, strive as he might intellectually, alone or in company with his fellows, not a ray of light pierced the gloom of his frustrated longing? Who does not recall, with joy, that before despair could crush his heart there arose within him a mighty power scattering doubts and fears and false beliefs like leaves in an autumn gale? And who, furthermore, does not know that that power was set in motion by his faith in Something not himself, capable of putting all things right again?

Such experiences in some degree have come to all and will continue to come so long as limited sense wars against the intuitions of the soul. When the personal man fails, the Christ man, "the hidden man of the heart," assumes control. Through Him moves a power that is limitless; in that power a new foundation of assurance is formed underneath the soul that has been anxious. The feeling of his presence is a balm of consolation. When human reason and will have proved undependable, when even love trembles in the balance, God's faith in man, through the indwelling I AM, holds man until man's faith in God can readjust his mind and

his affairs. Man is always saved by the power of Spirit acting in him, not by any works of his own.

Opening the soul to God through faith in his love, justice, and guiding power is the best way to peace and abiding satisfaction.

The emphasis put upon faith by Jesus Christ indicates its importance in the spiritual life of man. He presented it confidently as the chief means through which blessings both great and small are to come. If one will only believe in God he has made more than a beginning in his spiritual advance from self to God; he has laid hold on that which charts the entire way. He has also contacted the power which will make him master of every condition that he has to meet. "And Jesus, answering, saith unto them, Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith" (A. V.).

Faith is the intuition of the soul rather than the thought of the mind. It reaches into the inner realm of soul life, that mystic region where reason ventures haltingly, if at all, discovering foundations of certainty hidden from mortal vision. In a very real sense man walks by faith and not by sight. If some faculty more wise than reason did not inwardly discern the light of truth, man, tied to the stump of doubt, would be in a position to envy the freedom and the speed of the snail. The ability to know without first having reasoned out the matter is essential to high and significant endeavor in many directions. "I believe," says the pioneer, and his wagon breaks a trail into a new country. "I believe," says the boy, and the lamp burns at midnight and another name is inscribed in the hall of fame. "I believe," cries the penitent, and the mist of sin rolls away as another soul acquires citizenship in the kingdom

of God. "We believe," say a sturdy youth and a bright eyed maiden, and another home, a little haven of creative rest, is set up beside the human highway. Great are the victories of faith, and fortunate is he who has had a vital part in them.

A great religion is necessarily set forth as a statement of fundamental principles. The founders establish the principles, proving them by their lives. They leave to their disciples the task of interpretation and application to individual cases. Jesus did not formulate a creed or establish a visible, organized church. Creeds were formulated and organizations were formed by those who interpreted him. The Sermon on the Mount was his nearest approach to a creed, but it is universal truth and is affirmed by all Christian churches no matter how different their statements of doctrine. His church was a spiritual kingdom set up in the hearts of believers, constituting the spiritual foundation of every true church irrespective of type or denomination. The spiritual law of this Christ church is revealed in that common bond of perfect agreement among the churches—their faith in God. This is the spiritual cement of oneness without which Christendom would fall to pieces. So long as this bond of faith in God endures—and it will last forever—the religious future of the race is secure. There is power enough in it to overcome all schisms due to minor differences of belief and varieties of practice. No matter how dark the outlook, there is no real cause for alarm. Built upon this solid rock of faith in God, the religious consciousness is permanently established. Let it now become plastic enough to grow, to enlarge according to the will of God for the greater need and the greater good of man, and Jesus Christ's purpose will be fully accomplished. The church was made for man, not man for the church.

Given a solid foundation, any superstructure is reasonably safe. A trembling foundation is what creates

uncertainty. When people mistake man's thought of God for God and put their trust in institutions and observances rather than in the inner essentials of the spiritual life, religion fails, character deteriorates, and society decays.

No nation could live on agnosticism. Only faith in eternal goodness, justice, love, and good will makes human association either desirable or possible. Belief in the universal good by most people, those who revere the laws of God and man, protects society and saves even the outlaw from the full reaction of his unlawful deeds. Law is no respecter of persons and will restrain the individual to protect the group. Always the majority is on the side of belief in a power or being higher than man, exercising a controlling, guiding influence over him. This conviction is the light of the world, the salt of the earth. Left to himself man would fall a victim to his own foolishness; he would be crucified on a cross of his own making. In fact, every cross is manmade—even the one honored by the Son of God. Man, however, was not made for crucifixion, and that he might achieve a noble destiny the Father of all put faith in his heart, a golden cord which cannot be broken, binding him back in his parent source. Intellectual skepticism cannot entirely strangle faith even in the heart of the unbeliever. Soul verities are more abiding than mental ideas and sometime faith will conquer doubt in every one.

The wise ones know the power of the faith principle and stake all upon it. Jesus bound eleven souls to him by faith and moved the world. At first they knew but little and doubted somewhat, but they believed much, and the adventure of the kingdom was a success.

The use made of faith by Jesus Christ and his immediate followers should have very careful consideration. That the triumphs of Christianity, both in individual lives and in its outflung influence as a world force

of righteousness, are due mostly to faith, but few would doubt. It is clear that Jesus trusted to faith in God for the success of his evangel, and his disciples were held strictly to the same practice. When faith was adequate, miracles were accomplished. When doubt blocked faith, no mighty works could be done by Him because of the unbelief. If people only believed, whether they understood or not, Jesus could help them. He knew that if they could discern enough of the truth to enable them to believe, they would finally know the whole truth. We have to believe before we can know. He who doubts God cannot know God. He who denies Christ is ignorant of Christ and is not competent to criticize him. One always believes toward a truth before reason sets out to investigate it. Understanding faith will launch out into the deep of universal truth while reason stands shivering on the shore contemplating the plunge. Reason is a wonderful faculty, an indispensable one, but it should not be worshiped, nor exalted above that faculty by which man lived for uncounted centuries before reason was born in human consciousness.

Faith is both conscious and subconscious, and herein lies the secret of its power in man. The accumulated experience of many victories through divine help exists as a faith deposit in the soul, and with this as a working power, the believer is able to turn to and make contact with God in an emergency, or in the practice of daily devotion. Through the practice of faith one finally becomes established in righteousness.

Faith might be defined as the divine force inwardly connecting man with God and making God's power available to and active in man. "I and the Father are one," and "I speak not from myself: but the Father abiding in me doeth his works." This is the constant testimony of Jesus as presented in the Gospels. And Paul, his specially called and spiritually trained messenger to the Gentiles, loved to say, "I live; yet not I,

but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me" (A. V.). To Paul, Christ in man was not an occasional transcendent experience, but an abiding fact which made all things possible. Self counted for nothing, the indwelling Lord was everything. Belief had to exist as a point of contact, then the seeking soul was abundantly satisfied. Every scourge of man was overcome by that mystic force set free in the soul by faith. Insanity, leprosy, and devil obsession were as nothing in the path of that divine power which rushed from God into man through the channel of faith. It was as if a mighty law moved instantly at the command of the healer, like air filling a vacuum. Spirit vanquished matter, and the person stood free in his native wholeness. "If thou canst believe, all things *are* possible to him that believeth" (A. V.).

In metaphysical circles much is said about a fourth dimension of consciousness, a realm in which man as well as everything else exists in a state of unconditioned freedom. The forces which move there know no opposition, and when they break through into our world of limitation they seem to suspend or cancel natural law. All so-called miracles are of this nature. Some hold that they are performed by a voluntary power superior to and working in defiance of the established order of nature. Others believe that the phenomena are due not to a violation of the laws of nature but to the use of laws or principles hitherto unknown to man. However it may be, the facts are that the works are done, and that sufficient connection with the source of power has been made by those doing the works. All of the miracle workers of Scripture agree that the force used is not human mind power and that it does not originate in themselves, but comes from God. They claim to make connection with it through faith. They insist also that

faith be present in those asking for healing. And it must be faith in God, in Jesus Christ, as nothing else would or could achieve lasting results.

It is significant that all the great illumined souls whose acts are recorded in the Bible, agree that faith connects the believer directly with the energy from which the works proceed; that one receives and enjoys according to his capacity, which is determined by the degree of his active faith.

WAITING

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst Time or Fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

* * *

The waters know their own, and draw
The brook that springs in yonder heights;
So flows the good with equal law
Unto the soul of pure delights.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

—*John Burroughs.*

OMNIPRESENCE

LOWELL FILLMORE

EMEMBER that God is everywhere. We all have heard this statement many times, and we think that we believe it, but do we really and truly realize what it means? Those who have not visited the mountains may agree that the air in the mountains is exhilarating, but until they have actually been in the mountains and breathed the air they will never quite know what the exhilaration is like. So those who have not realized God everywhere do not fully understand what an omnipresent God means.

Every one can understand the presence of God everywhere if he will earnestly and faithfully practice realizing His omnipresence. The following thought may help you to that realization—meditate upon it for a time, repeating it over and over slowly until you begin to feel that it is true: "God is everywhere." While you meditate try to realize that God is in the things that have seemed evil and unlovely to you. Forget that they have seemed evil and think of God as being there, instead of the evil. Since God, the good, is everywhere there is no room for evil; we must take this attitude in our realization. No matter if evil seems to be real in manifestation, remember that in Spirit all is good. Back of all creation is Spirit. To make creation good we must see the good in Spirit back of it. We cannot make evil good by working in the realm of results. We must go back into the realm of causes where all is good in Spirit. Our thoughts are creative and when we align them with perfect God substance, everywhere present, we change causes, and by changing causes we alter results. If you wished to change a shadow you would not work with the shadow but you would work with the substance that was casting the shadow. We are not telling an

untruth when we affirm that God is good and that good is everywhere present because God is everywhere present. It is true that the appearance may contradict us, but we must remember that we must speak the truth about the reality in order to change the appearance.

We cannot think of a place where God is not. Some one will ask, "Is he in my body, my sick, decrepit body?" Yes; there is no place where God is not. "Then if God is in a sick body, is God sick?" No, indeed, God is not sick. God is in your body, but if you are not conscious of him he is to you as though he were not there.

The principle of mathematics is everywhere present, but it is of no use to any one until he puts it to work solving problems. God is life, joy, peace, harmony, wisdom, love, and all good, but of what avail are these to one who will not recognize these qualities in himself?

When one believes that the opposites of these God qualities are true, he is not using God; he is not proving the divine principle. If you find disease in your body you are not seeing God as life and health in your body. You must practice seeing God as life and health in you in spite of what the appearances may be.

Some one will say, "I must be truthful; if I see disease in my body I must admit that I see it." You do see it in a way, but you should be true to God also, and should think of him as being everywhere present as health. By believing this firmly enough you bring this true condition into manifestation and dispel the false appearance.

We are told that we must believe and that we can remove mountains if we have faith as a grain of mustard seed. We must have faith in God's perfection in everything before that perfection begins to manifest. When you have established the idea in your consciousness that you are a perfect child of God so that it becomes more

real to you than the idea of the disease, the disease disappears and the true condition takes its place.

An artist must see the picture in his mind before it can appear on the canvas. An architect must conceive the plan of a house in his mind before he can put it on paper. If there are trees, stones, hills, or hollows on the site which he has chosen for the house, he does not let that fact interfere with his ideas of a finished, convenient home.

When in your mind's eye you can see God as everywhere present good, life, love, harmony, wisdom, and when you can establish your faith in this vision as the reality, you will find that you are building a perfect world in the material environment about you.

Heaven is right here but we must seek it and find it, and when we seek it first, all the outer things are added, because we have laid hold of the key to all things.

JUST TO KNOW

Just to know that Thou art near,
Father of us all;
Just to know that thou wilt hear
When in faith we call;
Just to know that every day
Is a brand-new start;
Just to know that kindliness
Is life's highest art;

Just to know that everywhere
Men are brave and true;
Just to know that happiness
Is the heart's full due;
Just to know that we may live
In love's security;
Just to know these simple truths
Is enough for me.

—Vivian Yeiser Laramore.

THE SYMBOL OF THE SERPENT

ARTHUR P. BUCK

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.

WHEN HIS disciples asked who should be greatest in the kingdom of heaven, Jesus set a little child in their midst and told them that unless they became as little children they should not enter the kingdom. Many are willing to do this, willing to hear the plain Gospel truth and to accept its simple principle that man is one with God, created in His image and likeness, and therefore has inherently all the attributes of the Father and is clothed with authority to declare, "All things whatsoever the Father hath are mine;" "the Father abiding in me, doeth his works;" "the words that I have spoken unto you are spirit, and are life." But on the other hand, many must learn to put away the gulf of time and space that they have set between themselves and a consciousness of God's presence and power and substance and life.

If Moses were to appear before some of our modern audiences in so-called Christian lands and preach such sermons as he preached to his own people, he perhaps would be set upon as a dangerous heretic. After declaring to his people that Jehovah would make them skillful, healthful, prosperous, and joyful if they would but make the choice that He wished them to make, Moses stated:

> This commandment is not too hard for thee, neither is it far off. It is not in heaven . . . Neither is it beyond the sea . . . But the word is very nigh unto thee, in thy mouth, and in thy heart . . . I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live.

What does he mean? "Nigh unto thee, in thy

mouth, and in thy heart," are the words of Truth that you may choose to think or to speak ("in thy mouth") and to feel ("in thy heart") and so know wisdom, health, prosperity, joy, and life; for the words that you speak are to you the words of Jehovah that shall be fulfilled. The fulfillment shall be life or its absence (death), according to whether you choose the blessing or the curse, according to whether you bless (praise, lift up) or curse (cast down).

The tabernacle (the place of meeting with Jehovah) opened toward the east (within) upon the camp of Judah (praise). This is most appropriate, for praise is that which lifts up, enlarges, increases. If we should at once accept as true the wonderful power of words of which Moses here tells us, and should praise every good thing with which we come in contact, thus lifting it up, we should soon be singing joyfully with the Psalmist, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors," and the king of glory would indeed come in! There is no greater power than praise for bringing life, health, and joy—or any other good thing —into expression; for praise is the power that lifts up the gates (opens the avenues of expression) through which our good must come. A well-known teacher of Truth tells of a woman who came to him for help, giving a long list of troubles, aches, and pains. At the close of her recital he said: "Why, you haven't said a thing about any trouble with the little finger of your right hand!" She replied: "There isn't anything wrong with it; it's all right."

"Very well," said he, "then go home and give thanks all this week for the fact that there's nothing the matter with that little finger." She obeyed, and the next week she had something else to be thankful for; very soon she was entirely well, just through using thanksgiving and praise.

In my own experience I thank God for any ache

that comes, recognizing that God's wonderful power is pressing for expression. The ache is not his doing, but is caused by my having closed the channel through which he seeks to express. So I give thanks; the channel opens, and the pain is gone. Try this plan; give thanks for everything that comes to you, and soon nothing will come to you except that for which you will always be glad to give thanks. Praise your hands; praise your feet; praise your eyes; praise your ears; praise all your parts and organs, so lifting them into a consciousness of all good—"and the King of glory will come in."

The lifting up of the serpent in the wilderness occurred while the children of Israel were on their way out of Egypt. The incident furnishes us with a splendid answer to this question, so often asked: "If it is possible to live forever, why has no one done it yet?" Egypt represents the subconscious realm, and the thoughts of life in the subconscious mind build and rebuild the body. In the subconscious realm is stored the thought residue of the ages, vibrating such dirges as, "Threescore years and ten are the days of a man's life;" "Few and evil have been the years of my life;" "Worms of the dust," and the like; and all the while we are sons of God, heirs of eternal life. Jesus said, "The seed is the word;" "the kingdom of heaven is likened unto a man that sowed good seed;" "the kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field." What does he mean? That the subconscious mind should be filled with seeds of Truth, "the Word," that we should sow and sow again till the fields of our subconsciousness are raised out of Egyptian darkness into the light of Truth.

While the children of Israel were on their way from Hor to Oboth, they became impatient and spoke against God and against Moses. "Why have you brought us here to die?" they asked. "There is no bread; there

is no water; and we loathe this food." Not much praise there! Then there came "fiery serpents among the people, and they bit the people; and much people of Israel died." Then Israel repented and importuned Moses. So Jehovah said to Moses: "Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that every one that is bitten, when he seeth it, shall live." Moses thereupon made a serpent of brass. The Scriptures carefully tell the story twice: These people were just then moving from Hor (elevation) to Oboth (hollows)—from the heights to the depths; the topography as disclosed by the names tells us that. But to make sure that the Truth shall not be lost, it is plainly stated that the people condemned Moses, they condemned the bread, they condemned the water, they condemned the wilderness, and they asked why Moses had brought them there to die. It is praise that lifts up the gates of expression, but these people, instead of lifting up, were running down everybody and everything. They went from the heights to the depths—they went from praise (lifting up) to condemnation (tearing down)—and then they met the fiery serpents that were the products of their own destructive thoughts. And so will you and I always meet the products of our destructive thoughts, for the word is the seed and it shall bring forth a harvest after its kind.

The children of Israel descended into the valley (hollows) of condemnation and planted thoughts of lack, of starvation, of death in the wilderness, poisonous thoughts of censure; and the destructive thoughts so planted brought forth their harvest of death. Why can we not realize that each seed thought must produce after its kind? Why do we not plant such seed as, "I and the Father are one," "I am the way, and the truth, and the life," "My God shall supply all my need," "Jesus Christ is now here, raising me to His consciousness of all the attributes of God," and constantly praise

our present good and thank God that his promises are sure? We should plant today, plant tomorrow, and praise God for the abundant harvest; if we do that, the harvest becomes manifest.

An authority on Bible symbology says:

> A serpent is representative of wisdom, as related to the phenomenal world, and is recognized among all nations as the symbol of generation. The symbol of the serpent and the tree is found in the history of all nations, either ancient or modern. The wisdom of the serpent is not the wisdom of God. The serpent is the product of Jehovah God, or man identified in mind substance. The serpent was more subtle than any of the beasts of the field, because the wisdom of man consciousness is more directly related to the wisdom of Divine Mind than strength, or other ideas. . . .
>
> The serpent stands for the sensation of wisdom that is less than divine wisdom. It is that which causes man to lose himself in the effect of feeling, thereby losing sight of the Idea as the creative impetus.

In his "Wooden Image," Hawthorne tells of an image maker who, while inspired by love of an ideal, produced from a piece of wood a figure that seemed really to live. Another might have lost the image of the ideal, destroyed the block of wood, and left nothing but a pile of shavings, simply because his impetus to do was centered in the joy of whittling. A stonecutter left his block for a few minutes and came back to find that a half grown boy had taken up a sledge and broken off a great piece of marble; the image that the artist, and he only, had seen in the block of marble was broken in pieces. The one imaged the truth that he had the wisdom to bring forth, while the other lacked the vision of an ideal in the rough block, as well as the wisdom to bring it forth, and he was therefore concerned only with the sense satisfaction of doing—of activity and its attendant sensation. Clumsily these stories illustrate God's creation in the ideal and his understanding of its coming forth into perfect manifes-

tation, as compared with the wisdom of the serpent, that is associated with sensation.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Moses' raising the serpent of brass upon a standard did not mark the first time that he had lifted up a serpent in the wilderness. Many years previously Moses had shepherded his flocks "to the back of the wilderness," and had come to "the mountain of God, unto Horeb," and there he had caught a vision of life in the burning bush and had questioned whether Pharaoh or his own people would believe him. When asked, "What is that in thy hand?" he had answered, "A rod." Then he had been commanded to cast it on the ground, "and it became a serpent; and Moses fled." Then he had been told to lift it up, and it had become a rod, symbol of authority.

What does this story mean? Moses himself declared that the power that was life or death (blessings or curses) was the word that is "nigh unto thee, in thy mouth, and in thy heart." So here, the rod, that symbolized authority (power), when cast down was a symbol of destruction, but when lifted up was again an emblem of authority, an evidence of power. He was in "Hor-eb," in the heights with God, having shepherded his flocks (thoughts) there, lifted to that place in consciousness where life and power were his.

In connection with the phrase, "so must the Son of man be lifted up," let us notice a distinction between the Son of man and the Son of God. The Son begotten only of God is perfect man idea, man created perfect in the ideal, the Christ. But the Son of man is that ideal coming into manifestation. The manifestation must be lifted to a oneness with the ideal; that is, "the Son of man," or man in consciousness, must be lifted to oneness with God's perfect idea, lifted up from

a wisdom that is less than divine wisdom; lifted up from sensation to Truth.

The lifting up the brazen serpent in the midst of the camp signifies lifting the people's thoughts of life that were short of divine life, lifting them to a consciousness that they "should live," lifting their feelings of hatred, condemnation, and fear to a spirit of praise and to a consciousness of the divine love that "casteth out fear." It was not the brazen serpent that had the power of life, but their lifting up their eyes toward the higher life, the "lifted up" life idea.

THE JOY OF TITHING

Are you a tither? Do you give a tenth of your income to be used in some way to carry on the work of God? Tithing, to many people, is said to be the certain way to prosperity and success.

Recently I attended a church where I talked with ten or fifteen business men and women who follow the law of tithing, to the letter. One man said: "Yes, I am a tither. I have been one for ten years. It has worked like a charm in our lives. For the first few months after my wife and I began it we found it difficult at times to give a tenth of our salary to spiritual work. But every month that we failed we ran behind in our income and every month that we kept the law our income increased. In time we grew to love the idea of giving a generous amount for two reasons. For one, it kept the law perfectly balanced in our lives, and in the second respect we have never had anything give us so much joy as the gift of that money to aid some worthy cause."—*Selected.*

Oh that men would praise Jehovah for his loving-kindness,
And for his wonderful works to the children of men!
—*Psalms.*

The Secret Place

Words by
FRANCIS J. GABLE

Music by
CARL M. FRANGKISER

I know a garden bright and fair, Where I draw near to God in pray'r, There with a smile he meets me,
I meet the Father face to face, On - ly with - in the se - cret place, And there in sweet com - mun - ion,
Warm-ly in love he greets me.
With all his love find un - ion.
REFRAIN
In the beau-ti-ful gar-den of love Where the Spir-it des-cends as a dove, I would ling-er in pray'r For His
pre-sence is there In the beau-ti-ful gar-den of love.

Each month a new song, written and set to music by Truth students, will appear in Unity magazine. It is suggested that subscribers clip these songs from the magazine and paste them in a music scrapbook.

PROSPERITY

Extracts from an address given by

CECILIA B. CARDWELL

THERE is such a thing as spiritual prosperity. It is possible for man, through his spiritual development, to manifest abundance here and now.

I have often been asked whether I believe that Jesus really multiplied the loaves and the fishes. My answer has invariably been: "It is done every day." Spiritual law can be made to multiply whatever good is needed. Jesus Christ did not deal with the limited supply of food that he had on hand. His transaction was not between himself and the five loaves and the two fishes, but between his consciousness and the great principle that lay back of the loaves and the fishes. Because the connection was perfect, his invisible Father responded at once to his great demand.

We marvel at this so-called miracle, yet we believe that Jesus was working with almighty God. Is it any more wonderful to multiply the loaves and the fishes than it is to multiply grain? Man plants corn, but God gives the increase. In this case of his supplying the multitude, Jesus the Christ brought into immediate manifestation the invisible substance of God. The transaction was between himself and the Father, whom he recognized and claimed as the source of all that he did, all that he manifested.

The law of supply and demand will demonstrate that supply and demand are always equal. Jesus Christ said: "Ask, and ye shall receive." There are many evidences that the law of supply and demand operates in the natural world. In underground streams there are fish without eyes; they make no demand for sight. When man's demand for oil and its by-products became great, oil wells in many parts of the world were opened up

to meet his demand. There is no recorded instance in which the demand of man, when strengthened by multiplied desires, has not been answered by the universal One. Jesus Christ said: "According to your faith be it done unto you." A real demand can be made only in faith. To faith must be added love and strength and power. Faith thus reinforced takes hold of that which is unmanifest and compels it to manifest itself.

We wonder that Jesus was able to use the great law of increase for feeding the multitude, yet the world today is accepting as commonplace that which the world of yesterday said was an impossibility. Limitations are altogether in the mind of man. There is no limitation in God. There is no limitation in his desire to give himself to man, but man fails to express that which he would be, that which he would do, that which he would have, simply because by lack of faith and by lack of understanding he inhibits his good.

There is a saying: "It is a poor law that does not work both ways." The thought that will gather up the purse strings to keep anything from getting out, will also have the effect of keeping anything from getting in. This is an absolute law. "Give, and it shall be given unto you." There is no avenue for receptivity except the avenue that is created by giving. By failing to give of what he has, one inhibits his receiving from the Father, the only resource.

Giving is not so much separating oneself from part of one's profits as it is acknowledgment of the law. Contact with our source brings us all the good that comes into our lives. There is no source of good, except the invisible One out of which we all proceed. The beginning of every demonstration lies in a complete understanding of what God is, of the spiritual character of God and of his relation to us.

Many people have been helped into perfect health and prosperity and success through meditation upon

God and his spiritual nature. If you are troubled in body, if any organ is not doing its work properly, just be still and know that God is health, life, the only life, unchanging life. Man manifests a certain degree of life, but when he passes so-called middle age he acknowledges—or he lets the race acknowledge for him—that his life force is constantly decreasing. He manifests just what he acknowledges. The principle of life does not fail; whether we manifest it or not, it is absolutely unchanged, eternal, omnipresent.

Material scientists have discovered that there is no absence of life anywhere. They have found that even the hardest substances are animated by the activity of the electrons composing their structure. We used to apply the term "inanimate" to anything that did not move sufficiently to register upon our organs of sight. That statement is inaccurate.

The life principle is absolutely unchanged and undiminished whether we manifest a limited or a greater degree of life. One manifests life according to his consciousness of life. One can never have an abundance of life, the abundance of which Jesus Christ talked, unless he understands the principle of life. Jesus Christ lived that life principle; he was in constant accord with it. He was able at his crucifixion to surrender his personal self completely; then he was able to reorganize the atoms of his body and to bring forth a spiritual body, healed, purified of every mortal, material concept.

The life of God (the life which God is) is omnipresent. Meditate upon God; think of God as omnipresent life. See his life in your body, in your mind, in all your affairs. Do not say that your body is becoming less efficient; such an attitude of mind would engender disease and disintegration in your body.

Every healing is performed through the operation of the same law that multiplied the loaves and the fishes. Our friends have colds and pneumonia and other dis-

eases with hideous names, yet their cells are rebuilt and restored. The invisible power of good that multiplied the loaves and fishes is everywhere present and active.

God is substance. Everything that we see is a manifestation of the substance which God is. Everything has been called into expression by the affirmative power of God, through the matrix of mind. Every manifest form has come from the invisible into the visible. Substance manifests as supply, as abundance along every line. God is the one Mind in the universe, manifesting through high and through low, according to demand.

Personal man limits his intelligence; he declares that he cannot see this and that he is not capable of that; he decrees, and according to his decree is it done to him. He thinks that it is natural modesty to say: "I could not do that." He is in the personal consciousness and he is seeing things with the eye of the personal man. What a change would take place if he would only realize for one moment, as Jesus Christ realized: The Father in me does all things; he does the work; he is capable of unlimited accomplishment and achievement.

One in spiritual consciousness can do great works, yet he is humble, knowing that it is the Father within him who does the work. Man's mind is a focalizing point for the mind of God. If man has faith, he can do whatsoever he desires to do, because the Father in him responds to his demand.

The more we think upon the universality of God and the unity between God and the spoken word within ourselves, the more quickly and the more surely will we manifest whatever we desire.

We often hear people speak of demonstration. I wonder whether we know what a demonstration is. We are very likely to look upon the manifestation as the demonstration. Jesus said: "All things whatsoever ye pray and ask for, believe that ye receive them." He gave thanks before there was visible evidence to show

that he had received. He said: "Father, I thank thee that thou heardest me. And I knew that thou hearest me always." To one who still manifested death he said, "Come forth," but not until after he had thanked the Father that the blessing already had been bestowed. Demonstration is not the manifestation; it is the consciousness that unites man with the principle of his being. When one can realize fully that he is a spiritual child of God and that he is one with the Father, then he has made his demonstration, and he can truly say: "Father, I thank thee that thou heardest me." That which he has prayed for must follow, because it is the effect; the cause is already set up in the heart and in the mind of the one who offered the prayer.

When you have felt the blessed assurance that your prayer is answered and that you are united with that indissoluble bond of Spirit, then truly you may say, "Father, I thank thee that thou heardest me," and be assured that the thing that you need will follow. It is the law. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." When you have found the kingdom of heaven, which is the kingdom of God, then all things else will be added.

FOLLOW THOU ME

Much time and energy are wasted in watching other people, to see what they may be doing, and perhaps to gauge our conduct by their activities. Jesus corrected Peter when a matter of this kind was brought to his attention: "What is that to thee? follow thou me." This means that we must look to the Spirit of truth for our guidance in the affairs of life, and that we must concentrate all our efforts in consecrated service to the God within. Then the outer life will take care of itself. Our one purpose should be to follow Christ.—*Jennie H. Croft.*

EDUCATING THE PHYSICAL SENSES

HARRISON R. HEYWARD

THE WORD "education" has long been misunderstood by the masses, and even now some think that education is something to be gained from the reading of books and from the instruction of teachers. Books and teachers only help to develop a thinking mind; that is, a mind that thinks and does not depend wholly upon external sources for knowledge. Knowledge gained from books and teachers is not the true foundation of education. The word "education" is derived from the Latin word *educere*, meaning "to lead or draw out." Solomon said:

> Get wisdom, get understanding; . . .
> Wisdom *is* the principal thing; *therefore* get wisdom;
> Yea, with all thy getting get understanding.

Knowledge may be gained through the intellect from external sources, but understanding has to be developed from within. The real source of divine intelligence is within. In its unregenerate state the intellect cannot be relied upon for pure understanding, because it gets all its information from the senses. Education in its truest sense is the harmonious development of all the faculties.

Man has physical senses by which the phenomena of the physical plane are reported to his consciousness. The experience gained through the senses is the foundation of all knowledge of physical life.

The first step in educating the senses is to develop the faculty of understanding. In the first chapter of Genesis this faculty is called "light." Jesus said, "I am the light of the world," meaning that he was the light of his own consciousness—"*even the light* which lighteth every man, coming into the world." The maker of the universe began creation with "light," hence it is logical that light (understanding) is the beginning of every movement of man's mind.

Without spiritual understanding the mental sight is darkened; when this darkness takes possession of mind consciousness the result is physical blindness. The body is the reflection of the mind. As the sun sends its rays of light throughout the solar system, so the mind sends its rays of light throughout body consciousness. If the mind sends forth spiritual thoughts, it reflects in the organism as health and wholeness; but if the mind is darkened with error, the body shows forth disease and sickness. "How great is the darkness!"

The body of man is made up of cells, the arrangement of which is the result of his own thoughts. Some physiologists state that man's body probably contains seventeen trillion cells, but man is so wonderfully made that no one can explain the exact mechanism of his body, or count the number of cells that it contains. David voiced this truth when he said:

I will give thanks unto thee; for I am fearfully and wonderfully made:
Wonderful are thy works;
And that my soul knoweth right well.

The mechanism of the body is perfect and wonderful and cannot be described perfectly in language, but spiritually illumined souls can discern the wonderful works of the creator.

All the cells of the body are intelligent; they see, think, and feel, just as man, in his conscious thinking, sees, thinks, and feels. Man, being the ruler of his organism, by his I AM dominion and by his *I will* authority can make his inhabitants or thought people (cells) to see, feel, and think in the light of Spirit. Seeing in the light of Spirit is the only real sight. When we see in the light of Spirit we open our mental eyes and we see God, discerning only the good in everybody and in everything. Only "the pure in heart [those of pure spiritual sight] . . . shall see God [the good back of every manifestation]."

Christians have accepted the fact that God made everything good, but it is strange that they have not made this truth a working principle in their lives. They have accepted the admonition, "Be not overcome of evil, but overcome evil with good," yet they fail to apply the principle on which the admonition is based, simply because their mortal eyes insist on seeing good and evil, God and devil, heaven and hell. This erroneous thought holds Christians in the deepest bondage and creates hard conditions in their lives.

Jesus said: "Upon this rock I will build my church; and the gates of Hades shall not prevail against it." He also enumerated some of the signs that should accompany the works of Christians, and told what some of the works of a Christian should be: "Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give."

It is high time that every Christian man, every Christian church, and every Christian organization should use the working principle of Truth. We know the signs by which true followers of Christ may be distinguished; we should not see these signs as a possibility, but should make them a living reality in every phase of our lives. "Ye therefore shall be perfect, as your heavenly Father is perfect." We must not only talk about God as Father, but we must demonstrate our sonship as Jesus demonstrated his sonship. "Ye are the light of the world." We must let our light shine before men, that they may see our good works, and glorify our Father who is in heaven. In that way we can lead men to the light and cause them to glorify the Father within.

As Christians we are not to condemn sinners; they represent our unillumined thoughts, and when we condemn them we are condemning ourselves. As the light of the world we are to lift the world out of its darkened condition of disease and poverty. We are to give life,

love, health, peace, and joy. In his Christ understanding every Christian can say: "I came that they may have life, and may have *it* abundantly."

In the 9th chapter of John it is related that Jesus healed the beggar who had been blind from his birth. The disciples asked Jesus: "Who sinned, this man, or his parents, that he should be born blind?" Jesus answered: "Neither did this man sin, nor his parents: but that the works of God should be made manifest in him." Likewise our eyes are not open until the Christ or higher self quickens our faculty of sight.

Such quickening comes through various channels. It may come through an individual, as it came to the blind beggar. Jesus Christ opened the way for the illumination of Spirit. The blind beggar represents one who has failed to express spiritual understanding. The type of mind symbolized by the blind beggar is the type of mind that asks others for help instead of turning to the light within and applying its own powers.

The text says that Jesus put clay on the blind man's eyes and then instructed him to wash the clay away. People who do not understand this incident in the light of Spirit say that Jesus sometimes resorted to material remedy for curing so-called incurable diseases. That is not true; Jesus' mighty works were done by the power of the Word. It is true, however, that he sometimes used symbols to illustrate the power of the Word to those who had not a strong faith consciousness. In this case "clay" represents the thought of being hampered by material conditions, and the washing away of the clay shows how, by denial, the mind may be cleansed of such a thought. No symbol was needed in the healing of the centurion's servant; the centurion had great faith in the healing power of the Word, so his servant was healed according to that faith. Jesus commended the centurion for his "great faith."

We should know that man is spiritual, and not ma-

terial. He is not a physical being made up of flesh, blood, and bones, but he is spiritually created in the image and likeness of his Father, God. God being Spirit, the man he creates is spirit without a tinge of materiality. There is no reality in what is called matter, but matter has become real to man because he fails to understand the functioning of Spirit. To understand the working of Spirit substance, man must study the action of his individual mind in relation to universal mind. An idea held in mind will mold substance and manifest as the thing desired.

People who are in bondage to any form of disease, such as blindness, deafness, and lameness, should affirm the truth that they are spiritual and not material. They should realize their oneness with Spirit, knowing that they live and move and have their being in Spirit substance, as fishes live in the sea. To overcome physical blindness one should first realize his oneness with Spirit, understanding that sight is not in the eyes but in Spirit. Then he should visualize physical sight through the spiritual sight, knowing that it is expressing through the eyes.

Every cell in the body has eyes. Jesus knew this when he said, "If therefore thine eye be single, thy whole body shall be full of light." To have the single eye is to see only the good. In spiritual understanding let us see only the good, and the good will come forth abundantly.

To quicken our spiritual sight, our mental sight, and our physical sight, let each of us frequently affirm: *My eyes are single, and my whole body is full of light. I am the light of my consciousness, and I radiate light everywhere, into every part of my body and out into the universe.*

Having developed the faculty of understanding, one finds it easy to lift the five senses to spiritual understanding.

TO LIVE IS CHRIST

ONE CAN imagine an artist, a Raphael, knowing that he had only a few hours to live, saying to his beloved students: "I will not be content in saying to you that when I am gone my works will be your inspiration; you will study and copy them, and imitate my methods, and thus become more and more like me. What I say is this: I will be in you, my spirit will be in you; you will have more than a memory of me; you will not simply continue to be under my influence; I tell you that I, Raphael, will be in you. When you work with paint and brush, it will be I working in and through you, using your brain, your fingers, so that you can declare in truth, 'I live, yet not I, for Raphael lives in me.' "

That was the Gospel of Jesus Christ as St. Paul understood it. . . . It was not fanciful imagery, but plain, literal fact to him. Christ who lived in Jesus was living in him, teaching, healing, converting in and through him. "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me" (Galations 2:20).

"To me, to live is Christ" (Philippians 1:21). No metaphor, but literal, actual fact! Dare you believe it? It must not be weakened, watered down, into, "To me, to live is to be Christlike," nor, "To me, to live is to accept Christ's teaching," nor, "To me, to live is to serve Christ," but, "To me, to live *is Christ.*"

God, infinite, perfect Love, does not desire merely to help you. He will not be content to have you work for him. He will not be, cannot be satisfied until you permit him to live and work in and through you. All the great religious geniuses have recognized this truth. Hear St. Ignatius saying, "Let us therefore do all things as becomes those who have God dwelling in them," and Molinos crying: "Do nothing but what God does through you."

You are now in inseparable union with God. The life that you are is the life of God in you. . . . Then Fichte was right: "There is but one virtue, to forget oneself as a person; one vice, to remember oneself." And so Jesus asserted: "He that hateth his soul for my sake shall keep it unto life eternal."

Do you desire health or happiness, do you wish to live a life invigorated and enhanced? Then stop living as an exclusive, impervious self; forget the "I and the me and the mine," and let God live in you. Accept as plain, literal truth, "To me, to live is Christ."—*Franklyn Cole Sherman; Applied Religion.*

WE MAY CHOOSE THE BETTER WAY

One of the clearly discernible laws of life is that we can both check and contract habits; and when we begin our day we can begin it, if we will, by prayer and aspiration and resolution, as much as we can begin it with bath and toilet. We can say, "I will live resolutely today in joy and good humor and energy and kindliness." Those powers and possibilities are all there; and even if we are overshadowed by disappointment and anxiety and pain, we can say to ourselves that we will behave as if it were not so; because there is undoubtedly a very real and noble pleasure in putting off shadows and troubles, and not letting them fall in showers on those about us. . . . We can be practical too in our outlook, because much of the grittiest irritation of life is caused by indulging indolence when we ought not, and being hurried when we might be leisurely. It is astonishing how a little planning will help us in all this, and how soon a habit is set up. We do not, it is true, know the limits of our power of choice. But the illusion—if it be an illusion—that we have a power of choice is an infinitely more real fact to most of us than the molecular motion of the brain particles.—*A. C. Benson; Joyous Gard.*

THE HOME

FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS

ALICE L. RUTH

BLANCHE Gilbert felt almost overwhelmed with financial troubles. In the midst of business activities, her husband had suddenly passed out of the visible life. She had two little sons, one in the third and one in the sixth grade.

In the first hours of her bereavement her husband's business partner had advanced a few hundred dollars; but she knew that she should have several thousands in the final settlement.

Funeral expenses and other bills soon exhausted her supply and she pawned some jewels, valued gifts from her husband, to support herself and her children until she could obtain a salaried position. Being a college graduate and a qualified musician, she became a teacher of music in the city schools.

She rented an apartment and arranged a method of living for herself and her sons in accordance with her modest income. Each month as she paid the interest on her pawned jewelry she hoped for a speedy settlement with her late husband's partner, but he found many excuses for delay.

In the meantime Mrs. Gilbert had become a Truth student. She resolved not to bring legal action to get the money that she knew was justly hers, but the matter rankled in her mind and she thought bitterly of the debt and of the jewels.

To add to her salary she solicited private students, made a studio of her living room, and taught music out of school hours, and hoped thus to redeem her jewels.

Every week the extra dollars were joyfully put away for this purpose and more than half the amount was ready when her younger son was sent home from school with whooping cough. He was quickly healed but she had to hire a housekeeper during the time that he was not allowed at school. Then her elder son broke his leg; the surgeon who set the bone charged her $50, and the housekeeper's services were a necessity again.

In deep discouragement Blanche Gilbert went to a teacher of Truth. "Why should these obstacles arise in my pathway?" she demanded. "I'm trying my best to support myself and my children. We have a right to live and to live comfortably."

The teacher answered, "There is a cause for every condition."

Blanche vehemently interrupted, "If I knew the cause in my case I'd quickly remove it. I do know that it is not right that I should have to struggle just to live and should be worried with debts that I can't pay, debts which were contracted through no fault of mine." Then she added bitterly, "Others owe me who are able to pay and won't pay."

"You have explained the cause of your trouble," said the teacher, "in that last sentence; for 'if you forgive not men their trespasses, neither will your Father forgive your trespasses.' You must have a spiritual cleansing before you can prosper.

"You are no longer unforgiving or censuring. The Christ love fills your heart. You have been heroic in your efforts to live square with the world; but since you have called divine justice into operation you must get right within. 'God looketh on the heart.' Send to that debtor only thoughts of forgiveness and love. Every time the thought comes to you, 'If only he would pay me, then I could pay my bills,' declare that no one owes you and you owe no one, but send your thoughts of love to those whom you apparently owe and to those

who apparently owe you. Drop all criticism and practice a compassionate regard for every person and every thing about you.

"You have been seeing with a limited vision. Your salary and the money due you are not your only sources of supply. God has a thousand ways to supply your needs. Even miracles have not ceased to occur, but you block all other avenues by seeing only one or two that you have specified and found wanting. The thought of that man's indebtedness to you has so fixed the idea of debt in your subconsciousness that you are drawn into debt involuntarily. Know that he is God's child and desires to pay you when he can. You are now ready to take a step upward in your spiritual experience, where you can get a broader view of God's glory. Love is the way."

Blanche Gilbert, returning to her home, pondered over her teacher's words, "Love is the way." Deep in her heart she was saying, "Well, Mr. Blank, notwithstanding all adverse appearances, I love you because you are God's child; I love the divine in you. Never again will I doubt your honesty. God loves you and I love you with the pure Christ love." Presently the world seemed filled with love and harmony and every burden was lifted. Life, love, strength, and joy became a cause for praise and thanksgiving.

Entering the vestibule of her apartment in a state of spiritual exaltation, Blanche Gilbert met her late husband's partner. "Just in time, Mrs. Gilbert," he greeted her. "I almost missed seeing you. I hear you are having some extra expenses and I hope to make a full settlement with you soon. I called to leave a check to bridge over the present stress."

Before Blanche recovered from her surprise, he was gone. She might have deemed his call a trick of her imagination but for the slip of paper which she held in her hand. "Enough to reclaim my diamonds and to

meet all my bills," she said softly, when she had turned on the light in the studio and glanced at the figures on the check. Then with a feeling of awe she repeated the words of her teacher, " 'Even miracles have not ceased to occur.' Father, I thank thee."

MEN SHOULD HELP IN THE HOME

EDWARD CHRISTMAN

The law of giving and receiving works out just as truly in the home as it does anywhere else. If you get bored with your home, try a little service. If you want others to love you, do something for them.

Just as soon as a man becomes interested in a cause, a wife, a child, or anything else, he feels that he has an investment there. It becomes dear to his heart. "Happiness is a perfume that you cannot pour onto others without spilling a few drops on yourself." Whatever you give out comes back to you multiplied. The very happiness that you long for in home life is yours for the giving. Give and it shall be given to you—even in your own home.

After the evening meal try wiping the dishes for your wife, taking a package to the dressmaker's for her, giving the youngster a bath, entertaining the youngster and his little friends while you send your wife to a movie or to a club meeting. Give her a little freedom from household drudgery, and when she returns full of new ideas and inspiration her freshness and her smile of happiness will be a surprisingly rich return to you for your thoughtfulness.

An investment of $1 a year works no hardship on you; it may save many a hardship for your son or your daughter. Start your child now on the way to success and happiness by giving him a year's subscription to Wee Wisdom magazine.

DEMOCRACY IN THE HOME

J. Alice Gable

A DEMOCRACY in the home would mean a home governed by all the members of the household, each feeling that it was his duty to coöperate with the others to bring about that which would be of the greatest advantage to all concerned.

As soon as possible each child should be given some daily duties to perform and he should be held responsible for accomplishing them to the best of his ability. Such a system gives a child a feeling that he is a necessary part of the household.

If there is a need for economy, all should know of the situation and should aid in keeping down expenditures. In this event it would be helpful if the family would hold a daily prosperity silence together. If there is a surplus that may be used, let the members of the household together decide in an unselfish way for what it may be spent. Of course, these things require judicious handling on the part of the parents, but they offer excellent means for interesting children in that of which they are an important part, and in training them for future responsibilities in homes of their own and in business.

It is a splendid plan to explain to each child the need and the benefit of right thinking and to train him to begin the day with a constructive statement. This training will develop a habit of immeasurable value and will greatly aid in the plans for coöperation.

Many homes are conducted as absolute monarchies and the children are handled as if they were manikins rather than human beings. Our children are not possessions; they are souls who have come into our keeping for guidance, and we as parents should accept this trust as a privilege as well as a responsibility. Often it is

necessary to tell children, "You *must* do this," or "You *cannot* do that," but there are many times when they may be permitted to use their own judgment. If the consequences are not all that might be desired, they will serve as lessons to the children. Another time, under similar circumstances, the youngsters will have a better idea of what to do. Parents should confer with their children, give advice, and then, whenever possible, permit the children to make their own choice of procedure, letting them take the benefit or the blame of the outcome. The parent who shields a child from every hardship and unpleasant situation is cheating him of experience that aids in building character. Spurgeon says: "Conflicts bring experience; and experience brings that growth in grace which is not to be attained by any other means."

On the other hand, a parent should hold himself always ready to respond to the physical and to the spiritual needs of his children. He should study the children, see himself in their places, and, maintaining an open mind, try to understand their secret budding desires and aspirations and make every effort to promote the growth of all ambitions that are worth while. In many instances considerate questioning will bring out new facts regarding an act that has seemed to be mystifying, and will put the whole matter in a different and a worthy light.

One writer says: "An infallible way to make your child miserable is to satisfy all his demands." Teach your children to be considerate and to expect consideration from others. Let there be a time for work and a time for play—the play hinging on the work's being acceptably done without constant supervision.

A short time ago this incident came to the writer's notice: A family was leaving home for a day and a night. The eldest son, a boy of nine, wished to be left at home alone, "just for the experience." Before this

he had always been afraid to stay alone, so the request came as a surprise, but it was granted. The home was in a secluded spot but very near to one neighbor who was ready to offer any assistance that might be needed. The neighbor was having two little girls as guests for the day and invited the boy to have lunch with them and to attend an entertainment with them in the evening. He accepted both invitations, but after lunch he would not stay to play, because some work had been left for him to do that day. If he did the work in the afternoon he could go to the entertainment in the evening. He planned his program himself and carried it out. If the parents had been at home he would probably have been excused from doing the work, but he was on his own responsibility and he was manly enough to do his part. He proved that he was trustworthy.

When a parent grants a child's every whim he is pampering himself as much as he is pampering the child, and both will pay the penalty. The parent is weak and he is teaching his child to be weak.

Certain things that might not be thought especially desirable for one individual might be best for the group and if the home democracy is in working order, the individual will show his loyalty by doing that which benefits the larger number.

One who is loyal to his family and to his friends will be loyal to his country and to his God.

. . . Oh! To love, not to preach,
Is a woman's true method of helping mankind.
The sinner is won through his heart, not his mind.
As the sun lifts the seed up to life through the sod,
So the patience of love brings a soul to its God.

—Ella Wheeler Wilcox.

Where there is a mother in the house, matters speed well.—*A. Bronson Alcott.*

MOTHERHOOD DEPARTMENT

GOD IS THE FATHER OF ALL LIFE

JOSEPHINE M. DAVIS

GOD, THE father of all life, our Father, was in the beginning, is now, and ever shall be. As the children of this Father we also have eternal life, but sometimes we do not believe it, we do not understand how it can be so. We think that our years are but threescore and ten and that some human father is the cause of our existence instead of merely the means of our present expression. This wrong belief and the giving of our thoughts to some of the many forms of dissipation keep us from knowing Truth and demonstrating it. Jesus taught Truth. He said, "Whosoever liveth and believeth on me shall never die."

As a baby is a child of God, his inheritance is from God. How could he be otherwise than perfect were he not limited by personal ideas? Only the thoughts of human parents make it appear that those parents were the source of his life and of the qualities that he exhibits. The child shows forth largely the qualities which are in the mind of his mother. The more her mind is kept free from the bondage of limited, human ideas of form and character, from negative, inharmonious thoughts, and filled with the idea of eternal life, love, purity, and perfection—the thought of God in all, through all, and above all—the more freedom will her child have to express the divine qualities which belong to him.

The Motherhood department of Silent Unity has a course of lessons for prospective mothers. These lessons are sent, one at a time in answer to report of previous month, to meet the need of each month of pregnancy.

Children's letters are very welcome, and those who are old enough should be encouraged to write Silent Unity for themselves.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

FOOD IN DUE SEASON

And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest the desire of every living thing.
—*The Psalmist.*

O Life divine! In all things be present to our faith. Through thy quickening Spirit, transmute this food into the essence of thine eternal body and give us understanding and grace to partake of it as such. Amen. —*I. O. S.*

In loving appreciation of this food, we give thanks to our Father in heaven.—*R. H.*

Jesus Christ is now our guest;
He blesses our work, our food, our rest.
—*M. F.*

Let us understand, dear Father, that as thou dost appease our bodily hunger, so thou art ever ready to satisfy the deepest yearnings of our souls.—*G. H.*

Our souls do magnify thee, Lord, in health of body, peace of mind, and abundance of all good.—*H. A.*

Jesus Christ, I adore thee. As I partake of this food which my Father hath given me, may I also partake of the hidden manna of Spirit, and give it forth again to all mankind as radiant life, light, and joy. —*C. P.*

May we know Thee more clearly, love thee more dearly, and follow thee more nearly.—*St. Richard, Bishop of Chichester.*

SUNDAY LESSONS

Unity Sunday Lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for truth, and the truth itself will convince you.

LESSON 1, OCTOBER 3, 1926.

Unity Subject—DIVINE LIGHT, WITHIN AND WITHOUT.

International Subject—ISRAEL JOURNEYING TOWARD CANAAN.—Num. 10:11-13, 29-36.

11. And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony.

12. And the children of Israel set forward according to their journeys out of the wilderness of Sinai; and the cloud abode in the wilderness of Paran.

13. And they first took their journey according to the commandment of Jehovah by Moses.

29. And Moses said unto Hobab, the son of Reuel the Midianite, Moses' father-in-law, We are journeying unto the place of which Jehovah said, I will give it you: come thou with us, and we will do thee good; for Jehovah hath spoken good concerning Israel.

30. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou shalt be to us instead of eyes.

32. And it shall be, if thou go with us, yea, it shall be, that what good soever Jehovah shall do unto us, the same will we do unto thee.

33. And they set forward from the mount of Jehovah three days' journey; and the ark of the covenant of Jehovah went before them three days' journey, to seek out a resting-place for them.

34. And the cloud of Jehovah was over them by day, when they set forward from the camp.

35. And it came to pass, when the ark set forward, that Moses said, Rise up, O Jehovah, and let thine enemies be scattered; and let them that hate thee flee before thee.

36. And when it rested, he said, Return, O Jehovah, unto the ten thousands of the thousands of Israel.

GOLDEN TEXT—*Come thou with us, and we will do thee good.*—Num. 10:29.

SILENT PRAYER—*The light of Spirit shines in my inner consciousness and radiates throughout my body and my affairs.*

This lesson teaches that divine wisdom provides ways to guide those who have chosen its leadership, and that night and day they may behold the symbol by looking in the direction of the tabernacle. The tabernacle is symbolical of the inner meeting place with God; it is the center in consciousness where the individual touches the Universal.

Thoughts are alive; they think and feel and commune with one another, as people do. At different places, all through the body, congregations of thoughts are drawn together through sympathy and kindred ideas. Thoughts of love congregate and register in the nerve center just back of the heart—this being the love center in consciousness. Thoughts of power are prone to congregate at the root of the tongue; thoughts of strength gather at the small of the back, in the region of the kidneys; thoughts of understanding, in the head; thoughts of discrimination, or judgment, in the solar plexus just back of the pit of the stomach, and so on. Each of the tribes of Israel represents one of these thought and nerve centers in the body.

We are not always conscious of the great flood of thought that is constantly being registered in the various nerve centers of our bodies, because we do not, through divine guidance, strive to get out of the wilderness of

sense. When we accept the divine law which was given to Moses, and covenant to do the will of God, we become the children of Israel and become able to receive divine guidance.

To be guided safely out of mortal errors into the full light of Truth, one must have great love and desire for understanding. This fact is signified in Moses' great desire to have Hobab, his brother-in-law, accompany him and the Israelites on their way through the wilderness to the Promised Land. Hobab means "beloved, live." The meaning of his name, with the remark that Moses made to him, "Thou shalt be to us instead of eyes," shows that he symbolizes love of understanding. Understanding and discrimination (one meaning of Midian was "judgment," and Hobab was the son of Reuel, the Midianite) are very greatly prized (beloved) by the awakening desire in man for the things of Spirit; and understanding leads to life (live). See Proverbs 3:13-18.

When we light the fires of Spirit within the soul there is always a reflection on the clouds of conscious thoughts. We see this reflection and the messages are given to us. They may be symbols in the visions of the day or in the dreams of the night. The light within will interpret them if we ask patiently and listen. The pillar of fire by night is the witness of Spirit on the altar of love, as a glow of light that opens the understanding. "Was not our heart burning within us . . . while he opened to us the scriptures?" (Luke 24:32).

The power of the Word is emphasized in affirmations given by Moses, the lawgiver. We can use these words today with like results and dissipate seeming opposition by proclaiming: "Rise up, O Jehovah, and let thine enemies be scattered." The priesthood maintains its power through the use of divine words. Although we may not be able to tell why, spiritual words sway and hold us, and we reverence those who use them

with authority. This beautiful benediction of the Jewish high priest always left a lasting impression upon the congregation:

"Jehovah bless thee and keep thee: Jehovah make his face to shine upon thee, and be gracious unto thee: Jehovah lift up his countenance upon thee, and give thee peace."

QUESTIONS

1. What does this lesson teach?
2. What does the tabernacle symbolize?
3. Explain how thoughts of like character assemble in different places in the body and express from those centers.
4. When do we become the children of Israel?
5. How may we be guided out of error into the full light of Truth?
6. What does Hobab signify?
7. How is the power of the word emphasized by Moses in this lesson?

Lesson 2, October 10, 1926.

Unity Subject—COURAGE AND FEAR.

International Subject—THE REPORTS OF THE SPIES.—Num. 13:23-33.

23. And they came unto the valley of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it upon a staff between two; *they brought* also of the pomegranates, and of the figs.

24. That place was called the valley of Eshcol, because of the cluster which the children of Israel cut down from thence.

25. And they returned from spying out the land at the end of forty days.

26. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word

unto them, and unto all the congregation, and showed them the fruit of the land.

27. And they told him, and said, We came unto the land whither thou sentest us; and surely it floweth with milk and honey; and this is the fruit of it.

28. Howbeit the people that dwell in the land are strong, and the cities are fortified, *and* very great: and moreover we saw the children of Anak there.

29. Amalek dwelleth in the land of the South: and the Hittite, and the Jebusite, and the Amorite, dwell in the hill-country; and the Canaanite dwelleth by the sea, and along by the side of the Jordan.

30. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31. But the men that went up with him said, We are not able to go up against the people; for they are stronger than we.

32. And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

33. And there we saw the Nephilim, the sons of Anak, who come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight.

GOLDEN TEXT—*We are well able to overcome it.* —Num. 13:30.

SILENT PRAYER—"*The battle is Jehovah's,*" *and in his strength I am able to overcome all the errors in my consciousness (the enemies in the land).*

Eshcol means "cluster of grapes," and signifies the life forces in the subconsciousness. Grapes symbolize life. When the individual enters into the regeneration, the subconscious forces are vitalized by Spirit and new life comes into expression. As this new life is appropriated by the individual, error thoughts and activities (the enemies in the land) are likely to be stirred up in large numbers. Especially is this the case if one does not wholly follow the divine law and keep his

eyes stayed on the unlimited power and strength and understanding of Spirit in him to cleanse his consciousness of all error.

The fact that the spies spent forty days in "spying out the land" signifies that from every angle one has looked into the possibility of the full redemption of his being; "forty days" signifies completeness. But the result of the work of the spies as set forth in this lesson indicates that appearances have figured largely in this investigation. Truth has not been taken as the only guide; hence the doubts and fears as to ability to go up and possess the land (the false reports of the ten spies).

The Promised Land is symbolical of the subconscious in man; we also understand it to refer to the redeemed and spiritualized body. Canaan, meaning "lowland," also refers to the subconsciousness. When the subconsciousness is cleansed from all errors (the enemies in the land), and a thorough adjustment to the Christ Truth is accomplished, the body temple becomes spiritual and immortal. This overcoming of error is the work of the true, real thoughts of man (the children of Israel), and it can be done only in the full assurance that "the battle is Jehovah's" and that he is able to overcome and drive out the enemy.

Man has abused the privileges of the wonderful storehouse of the Lord within him—his spiritual possibilities within—and has been driven to a desert place without. But he has always yearned to return to that which he is in truth. The sons of God are not at home in a realm where matter binds them on all sides. They are spiritual, and their minds naturally revert to the place where spiritual forces prevail. Paul refers to this as a country from which we came forth and to which we are to return. Those who behold this possibility and are striving to fulfill the divine law are the children of Israel on the way to the Promised Land.

Joshua symbolizes I AM and Caleb signifies "faith." These two servants of God are ready to take up the conquest of the land which has been found so rich, but the other spies make such discouraging reports about the size and the strength of the people who occupy the land, that the children of Israel refuse to go over and possess it.

This is strikingly illustrative of the mind in which fear of lack of ability overpowers the faculties that make ability. We are not yet in conscious possession of ability to go into the great realm of the soul and at once master its elemental energies. But the I AM, coupled with spiritual faith (Joshua and Caleb), will develop power as it is needed and the conquest finally will be accomplished.

The Promised Land also may be called the psychic realm; thousands are entering it in their search for the occult. But they are not protected by the Lord, nor is their I AM centered in spiritual faith. Without these safeguards they are likely at any time to be attacked and overcome by the strong people in possession of that land. Healers are often called upon to help those who have experimented with the occult forces to their sorrow. Hypnotism, mediumship, telepathy, occult breathing, and the many quick methods for developing the psychic should be avoided by those who wish to observe the divine law. We cannot force the awakening of the sleeping powers of the soul. The awakening must be gradual, and under the direct impulse of the Christ mind.

"Awake, thou that sleepest . . . and Christ shall shine upon thee."

QUESTIONS

1. What does Eshcol symbolize? Explain.
2. What does the phrase, "forty days," signify in this lesson?

3. What is the metaphysical interpretation of Promised Land and of Canaan?

4. When does the body temple become spiritual and immortal?

5. How is the overcoming of error accomplished?

6. Give the significance of Joshua and Caleb, as it relates to this lesson.

Lesson 3, October 17, 1926.

Unity Subject—THE DIVINE LAW EXALTED.

International Subject—MOSES HONORED IN HIS DEATH.—Deut. 32:45-52; 34:5-8.

45. And Moses made an end of speaking all these words to all Israel;

46. And he said unto them, Set your heart unto all the words which I testify unto you this day, which ye shall command your children to observe to do, *even* all the words of this law.

47. For it is no vain thing for you; because it is your life, and through this thing ye shall prolong your days in the land, whither ye go over the Jordan to possess it.

48. And Jehovah spake unto Moses that selfsame day, saying,

49. Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession;

50. And die in the mount whither thou goest up, and be gathered unto thy people, as Aaron thy brother died in mount Hor, and was gathered unto his people:

51. Because ye trespassed against me in the midst of the children of Israel at the waters of Meribah of Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52. For thou shalt see the land before thee; but thou shalt not go thither into the land which I give the children of Israel.

5. So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah.

6. And he buried him in the valley in the land of

Moab over against Bethpeor: but no man knoweth of his sepulchre unto this day.

7. And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended.

GOLDEN TEXT—

Precious in the sight of Jehovah
Is the death of his saints.

—Psalms 116:15.

SILENT PRAYER—*The divine law of life is lifted up in my consciousness; I gladly enter into the more abundant life in Christ, here and now.*

Before going into the interpretation of this lesson, we wish to call your attention to the Golden Text. In a translation of the Old Testament by Isaac Leeser, which is translated after the best Jewish authorities, this text from Psalms 116:15 reads: "Grievous in the eyes of the Lord is the death of his pious ones." This translation is no doubt the correct one, and is in accord with the teachings of the Bible as a whole, while the translation of this verse as found in the American standard version belies the truth of the Bible teaching concerning life.

Christianity plainly teaches that man is not living under the divine law and that a concerted movement is under way for his reconciliation with it. This teaching is also revealed in the history of the Hebrew race. This redemptive movement has been going forward for thousands of years and its agents and methods are many. God is working with a mighty force of teachers to bring man to realize and to observe the law of his being. Two great movements have been set into operation, the first under Moses and the second under Jesus Christ.

The first movement, under Moses, was a turning of

the mind in the direction of the truth, and a promise of its fulfillment if certain laws were lived up to continuously. This is set forth in the statement, "This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed" (Deut. 34:4). The man seed has been vitiated, and it must be purified by a long line of faithful souls who strive with all their might to know and to do the will of God. There is no promise of the full realization of the redemption, under this first dispensation, but there is a mental perception of the possessions when the law has been eventually fulfilled. This fulfillment was accomplished by Jesus Christ. Moses represents man on the way to redemption, viewing the possibilities of full regeneration but unable yet to demonstrate it. "I have caused thee to see it with thine eyes, but thou shalt not go over thither" (Deut. 34:4). "I have caused thee to see it with thine eyes" means that one has been given a perception of Truth.

The reason why Moses did not realize the full redemption is given in verse 51 of our lesson and in Numbers 20:12. When the Israelites cried out for water in the wilderness the Lord said to Moses: "speak ye unto the rock before their eyes, that it give forth its water" (Num. 20:8). Instead of using the word, Moses took his rod and smote the rock, and he called the children of Israel "rebels." He thus failed to "sanctify" the Lord before the Israelites. The meaning of all this is that in the first dispensation man perceives the truth and leads his thoughts (people) to a certain point, but because of willfulness and intolerance he destroys instead of redeeming.

All destructive thoughts must be cast out of our consciousness before we can enter the second dispensation of Spirit, which is represented by Jesus Christ. The law in this dispensation is love. "How oft shall my brother sin against me, and I forgive him? until seven times?"

asked Peter. "I say not unto thee, Until seven times; but, Until seventy times seven," replied Jesus.

The Promised Land symbolizes the redeemed body. The reason why Moses failed to enter the Promised Land (his organism) and establish in it the law which he perceived, is plain to the modern metaphysician. The body is very sensitive to thoughts. If we think about destroying our enemies that thought reacts upon our own organism. The Lord told David that he could not build the temple because he was a man of war. No one who thinks destruction of life in any of its forms will be able to overcome death in his own body.

The death of Moses signifies, in the individual, that the authoritative side of Spirit or divine law ceases to be the dominant state of mind. Then Joshua (meaning *savior*, and symbolizing the higher expression of the divine law—the I AM) becomes the leader of the children of Israel, the true thoughts in consciousness.

"But no man knoweth of his sepulchre unto this day," as relating to the burial of Moses, means that understanding of the phase of divine law that Moses represents remains in the subconsciousness (he was buried "in the valley") as man unfolds in spiritual understanding, realization, and demonstration.

QUESTIONS

1. What is the correct translation of our Golden Text?
2. Name and explain two great movements that have been set into operation in order to bring man to realize and to observe the law of his being.
3. What does Moses represent?
4. Why did not Moses realize full redemption?
5. What must be cast out of consciousness before we can enter the second or Jesus Christ dispensation of Spirit?
6. What is the law in this dispensation?

7. What do the death and the burial of Moses signify?

Lesson 4, October 24, 1926.

Unity Subject—THE *I AM* BECOMES LEADER.

International Subject—JOSHUA, ISRAEL'S NEW LEADER.—Num. 27:18-20; Josh. 1:1-9.

18. And Jehovah said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thy hand upon him;

19. And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

20. And thou shalt put of thine honor upon him, that all the congregation of the children of Israel may obey.

1. Now it came to pass after the death of Moses the servant of Jehovah, that Jehovah spake unto Joshua the son of Nun, Moses' minister, saying,

2. Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses.

4. From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border.

5. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee.

6. Be strong and of good courage; for thou shalt cause this people to inherit the land which I sware unto their fathers to give them.

7. Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest.

8. This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9. Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest.

GOLDEN TEXT—*Be strong and of good courage . . . for Jehovah thy God is with thee whithersoever thou goest.*—Josh. 1:9.

SILENT PRAYER—*Through Christ I now claim my spiritual inheritance.*

Moses represents the evolutionary force of new ideas which have grown in the subconsciousness until they have lifted man's true, spiritual thoughts (children of Israel) out of the depths of sense (Egyptian) bondage, into a higher life expression. As the authoritative side of the divine law, Moses leads our true thoughts safely through the wilderness of our untried and undisciplined minds to the border of Canaan; then he gives up his leadership to Joshua.

Joshua means "savior, Jehovah is salvation." Under certain states of mind in man the I AM acquires greatly increased power. This power has its foundation in spiritual understanding. The leadership of Moses was given to Joshua because Joshua had been under instruction and had acquired a proficiency that enabled him to perform his work with dispatch. When Joshua took command he notified the children of Israel that they would pass over into the Promised Land in three days (Josh. 1:10). Such promptness of action is the result of confidence and power. When we know the law of spiritual demonstration and have the courage to act, we are Joshua. It is this state of mind that saves the whole mentality from its errors and brings it to a consciousness of its natural inheritance in Being. It is by the power of our I AM (Joshua) or indwelling Christ that we lay hold of and attain the salvation and redemption of our whole man—spirit, soul, and body.

Verses 3 and 4 bespeak the completeness of the

redemption that is ours through Christ. "From the wilderness [the multitudes of confused and undisciplined thoughts], and this Lebanon [snowy whiteness, purity of mind], even unto the great river, the river Euphrates [the whole nervous system in man], all the land of the Hittites [the seemingly baser and more material phase of consciousness], and unto the great sea toward the going down of the sun, shall be your border." "Every place that the sole of your foot shall tread upon, to you have I given it," means that every victory one wins by denial of the lesser self and by positive affirmation of oneness with the one Power and one Presence—the good omnipotent—will be demonstrated to one. "All the ends of the earth" (the very outermost aspects of the physical organism) will see the salvation of God.

Courage is more contagious than fear, and it can be imparted to every part of the consciousness through use of the word. We often find ourselves quaking with fear and trembling within, without knowing why. The cause is subconscious fear and timidity. All the fearful experiences through which we have ever passed have left their record upon the sensitive plate of the mind and they are reacting in our nerves in spite of the consciousness that there is nothing to fear. We must have help to overcome this inner weakness.

Nothing gives such courage and strength as the realization that the great God of the universe is a spiritual presence that is constantly striving to impart to man all of its powers. "This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." This is a treatment for prosperity, and it will bring success to any one who applies it in thought and word.

"Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest." This promise is to those who believe in the living God as an ever present Father helping his children in every undertaking. Realization of this will make stout the heart and the purpose of the weakest person and nerve him to accomplish whatever he sets out to do. *It is a truth.* Try it and prove it.

QUESTIONS

1. What do Moses and Joshua, respectively, represent?
2. Why was Moses' leadership given to Joshua?
3. What state of mind is typified by Joshua? What does this state of mind do for us?
4. Explain verses 3 and 4 of our lesson.
5. Why are we fearful? How can we become courageous?
6. There is a prosperity treatment in this lesson; give it.
7. To whom is the promise in verse 9 made?

LESSON 5, OCTOBER 31, 1926.

Unity Subject—DOMINION OVER APPETITE.

International Subject—THE EVILS OF STRONG DRINK.—Prov. 23:29-35.

29. Who hath woe? who hath sorrow? who hath contentions?
    Who hath complaining? who hath wounds without cause?
    Who hath redness of eyes?
30. They that tarry long at the wine:
    They that go to seek out mixed wine.
31. Look not thou upon the wine when it is red,
    When it sparkleth in the cup,
    When it goeth down smoothly:
32. At the last it biteth like a serpent,
    And stingeth like an adder.

33. Thine eyes shall behold strange things,
And thy heart shall utter perverse things.
34. Yea, thou shalt be as he that lieth down in the midst of the sea,
Or as he that lieth upon the top of a mast.
35. They have stricken me, *shalt thou say*, and I was not hurt;
They have beaten me, and I felt it not:
When shall I awake? I will seek it yet again.

GOLDEN TEXT—

At the last it biteth like a serpent,
And stingeth like an adder.

—Prov. 23:32.

SILENT PRAYER—*I am Spirit, and I am satisfied with the stimulating substance of Spirit.*

The removal of the saloon has not wholly solved the problem of intemperance. There is in man a demand for stimulation and he will find it in some material element unless he is educated in the right way. This education begins the moment he is shown the dominion of the spiritual over the animal and the necessity for maintaining this dominion.

A man who was a slave to the tobacco habit heard a teacher give a lesson on the power of spiritual man. Later, the man was walking in a park, and smoking. He sat down, laid his cigar in front of him and talked to it. "So I am your slave," he said. "You cause me to be nervous and filthy; you are slowly filling my system with a poisonous nicotine, and you make me believe that you are necessary to my comfort. Have I, the son of God, come to this abject servitude? No! Henceforth I am master and I now crush you and your power out of my life!" With this declamation he threw the cigar on the ground and crushed it with his heel—and he never smoked again, nor had any desire to smoke.

In divine order appetite is under direct control of

mind and is lighted with the higher wisdom. Christian metaphysics proves that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The words of Divine Mind are really nourishing, and they are necessary to harmonious upbuilding of the body.

When a man tries to ignore the spiritual Word and to live on material food alone, his body is not properly nourished; it subconsciously cries out for its natural nutriment, the living Word. Then man in his ignorance seeks a material stimulant; if he drinks alcoholic liquor he inflames the delicate tissues of his stomach and throat, destroys the delicate tissues of his brain, and impairs his reason. Thus men who give way to strong drink put into their mouths that which steals away their brains.

The one sure remedy is a fulfillment of the natural law—a union with Divine Mind and an appropriation of true words that feed the body and satisfy it.

Begin the healing with a study of Truth, at the foundation of which is the understanding that man lives in an omnipresent life and substance, which he shapes by his thought; to one in that understanding, every thought that conveys an idea of this omnipresence is soul food. Speak often to yourself or to your patient in the spirit of these words: *Your soul seeks the living substance of the divine Word, and you are satisfied. You are satisfied in mind and in body.*

To fear and believe in the power of evil paralyzes the will. Man appears to be weak, because he does not know the omnipotence of true words. In order to overcome false appetite, there must be a clear understanding that man is spiritual and that he has dominion over every emotion, function, and desire. Those who have long been slaves to appetite are under mental condemnation. This condemnation should be denied, and the forgiveness of Christ declared. "There is therefore now no condemnation to them that are in Christ Jesus."

In addition to the mind treatment, discrimination in food should be inculcated. Meat, when eaten as food, inflames the mucous lining of throat and stomach and creates an unnatural thirst. By eating flesh, mothers are cultivating false appetites in their unborn babes. Vegetarians are never drunkards. Those who adhere to a vegetarian diet will not be led into bibulous ways.

QUESTIONS

1. Why is it that the removal of the saloon has not wholly solved the problem of intemperance?
2. In the sustaining of man what is necessary besides material food?
3. What is the one sure remedy for overcoming false appetite?
4. What is it that paralyzes the will and makes man appear to be weak?
5. Does condemnation help one to overcome appetite? Explain.
6. Why should men and women discriminate in food?

ALL IS ACCORDING TO LAW

Since God is law and acts by law, there is no chance in all the kingdom of God. There is no uncertainty in the world; everything is embraced in the kingdom of law. Here is a simple illustration: We lift a book from a table; a mental law has overcome a physical, but this is such an everyday occurrence that we think nothing of it. Jesus' act of stilling the storm was not a lawless act. According to physical law the storm should prevail. According to a higher law it became calm. According to gravitation Peter could not walk on the water; but under the exhilaration of the Christ consciousness, he walked. This was not lawless; it was just the law of a higher realm of law.—*Nona L. Brooks; The Divine Science Weekly.*

HEALTH

I accept the invitation of Paul to let the same mind be in me that was in Christ Jesus and I am healed, praise God! I am healed.

In his letter to the Philippians Paul claims that Jesus was exalted because he realized not only the supremacy but also the humility of Divine Mind.

Do not pray, "How can I get God to work for me?" but "How can I work for God?"

God is Spirit, the source of all real existence. When we ignore our spiritual existence we live in a world of illusion, and trouble besets us everywhere; when we invite the mind that functioned through Jesus to function through us we have opened the way for harmony of mind and health of body.

HEALING THOUGHT

October 20 to November 20

I accept the invitation of Paul to let the same mind be in me that was in Christ Jesus, and I am healed, praise God! I am healed.

PROSPERITY THOUGHT

October 20 to November 20

I am joint heir with Jesus to the kingdom of the heavens and all things are added unto me.

PROSPERITY

I am joint heir with Jesus to the kingdom of the heavens and all things are added unto me.

Jesus opened the door to prosperity for every one of us when he proclaimed, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

God is Spirit and the mind of Spirit is always present. All the ideas of riches inherent in the mind of God belong to you, his son. Are you claiming those rich ideas, through which you will find the way to the possession of temporal things?

Jesus claimed that all that the Father had had been given to him. Paul says that we are joint heirs with Jesus to the kingdom. Then let us claim our heritage.

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world, although some of these extracts do not wholly reflect Unity's views.

HEALED BY THE POWER OF THE LORD

When the subject of religious revivals is under discussion, there is usually some one present who makes the statement that all revival conversions and all revival healings are of a merely temporary nature. Such a statement, however, does not bear out the facts in all instances. For the past few years Stephen Jeffreys and his brother, George Jeffreys, have been conducting healing revivals in England and Wales. At one of their meetings in East London, a young man testified that he had been healed four years before. At that time he had been a boy with a tubercular lung, a tubercular ankle, and a wasted hip. He had attended various hospitals, without any result, and walked to the Jeffreys mission on crutches; he had left the mission unaided. A girl testified that she had been an invalid for six years with "consumption and heart trouble," but she had attended the mission a year previously and had been completely healed.

Other healings are reported. The Sphere (London) states:

> At one of his recent meetings a man who had been deaf and dumb for fifty-two years proclaimed the recovery of his speech, and another, after having been paralyzed for seventeen years, gave evidence to the recovery of his power of movement.

The Daily Express (London) states:

> A second woman proclaimed that she had suffered from crippling rheumatism for five years. She had been sitting in the meeting in agony, she said. After the laying on of hands she faced the congregation, her face joyful, and tears in her eyes, saying that the pain had gone.
>
> "Then jump," commanded Pastor Jeffreys.

The woman looked astonished for a moment. Then she leapt a foot off the ground—did it again and again, and finally danced her way off the platform, amid the ecstatic joy of the healers and the people.

From the Kent Messenger (Maidstone, England):

Mrs. King, of 13 Castlemount, Dover, claimed to have been healed of cancer. She said she had been discharged from hospital as a hopeless case, and it was estimated that she could live only about three weeks. Since her cure at the meeting she has been able to do her own housework and has never felt better in her life.

Mrs. V. Kesby . . . said she had been totally blind in her left eye since infancy, but gained the sight of it at one of Pastor S. Jeffrey's divine healing meetings.

THE REV. PATTY HORN—AGED NINETEEN

Like attracts like. Youth attracts youth. Perhaps this fact explains why a certain church in Promise City, a small Iowa town, thrives under the pastorate of the Rev. Patty Horn, aged nineteen. We quote from The Literary Digest:

She defends the younger generation against all accusations of depravity, has methods of her own for attracting young people to the church, and discourses with winning sagacity and warmth on life and religion. . . . A "co-ed" at Drake University Bible College, this reverend young lady is presented to us as "just a simple, healthy, happy, normal girl." . . . the Rev. Patty Horn passes up such flapper pursuits as smoking, drinking, swearing, jazzing, petting and joy-riding. "But she does know something about the heart of the youth of today," he [Harry R. Burke, in the St. Louis Post-Dispatch] adds, "and her prescription as a cure for the evils of 'flaming youth' is simple. 'Elimination,' she says, 'and substitution.' She doesn't attempt to say to the young folks of her church: 'Thou shalt not.' Instead she issues them an invitation. 'Do this,' she says, 'with me, and we will all of us have a good time.' . . .

When Patty Horn came into this world her father was a minister down in Rome, Tennessee, and a soft, drawling

Southern accent is her heritage. She grew up in the parson's family. . . .

Patty Horn had taught Sunday school ever since she was big enough to direct a cradle roll class. She had been the leader of the Young People's Society. She had pursued theological studies at Phillips University. . . .

Patty Horn, at a stipulated salary, became pastor of the church at Promise City. And the church began to grow.

Instead of preaching damnation to the youngster because he is young, she has preached a doctrine of humanity, which has been acceptable to young and old. And she is most frankly a defender of the youth of today. . . .

"Young people of today," she continued, "aren't anything like they are painted. If five young folks fling a wild party it gets on the front page of every newspaper in the neighborhood. At the same time 500 young people will be holding a Christian Endeavor convention. That is lucky if it gets on the back page of the newspapers."

IN CHINA

Amid the present confusion and turmoil in China some of the leaders have a clear vision and are calling their people to follow the high ideal. The Literary Digest tells us:

In an address to the Canton Christian College students . . . published in the Chinese press, Professor Sidney K. Wei, professor of philosophy and government, says:

"If we want a new China, we must build it ourselves. In order to appreciate the need for the Christian ideal in China, we simply have to observe the conditions in our country. War is raging over all China. Only moral and religious considerations can make us lay down our arms and establish peace. We need the ideal of brotherhood of men in our international relations, too.

" . . . We need Christian men and women who have undaunted faith in God and who will serve the cause of China through thick and thin. . . . Political corruption is making good government impossible. Are we honest enough to stop it? Social evils are causing degeneration. Are we pure enough to eradicate them? All these call for Christian character. Let us by the help of God through Jesus Christ present ourselves as living sacrifices for the building up of a new China."

"Be still, and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

For more than a quarter of a century Silent Unity has been showing people in all parts of the world how to escape ills of every description—ills of mind, body, and affairs.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions for your family and for your friends and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

Write to us freely, wherever you are. We can, through the Holy Spirit, reach you in the remotest corner of the world. Your letters will be held strictly confidential.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

HEALING AND PROSPERITY STATEMENTS

I understand that Silent Unity broadcasts the healing and prosperity thoughts at stated times during the day. Would it not be a good idea to let all the Unity readers know what hours these are, so that they might unite with Silent Unity?

We have found it best not to give our readers a definite time for using the statements. In metaphysics there is no time, and more and more we are coming into a spiritual consciousness of that fact. The Unity healing and prosperity thoughts are being held by people all over the world all the time. It would be well for you to set aside a certain time each day (some hour that is most convenient for you) and keep to that hour. This will help you to establish the habit of prayer; but the time of prayer has no bearing on the effectiveness of the prayer. Use the statements every time you are prompted to do so, and every time you feel the need of them. Use them frequently during the day.

PRAY BELIEVING WE HAVE RECEIVED

How can we "ask, believing we have received and give thanks"? I find it a very hard thing to do. If I have prosperity already, why should I ask for it? I could say, "I believe that I will receive," but I see that that suggests the element of time, which we are told does not enter into God's plans. But the words, "I desire prosperity; I know that I have it and I thank Thee," will not come easily. Something in me rejects the statement as untrue, as mere "lip service" which certainly will not bring results.

What did Jesus mean by his command to us to judge not according to appearance but to judge righteous judgment? What did he mean when he said, "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them"? This

text is found in Mark 11:24. In the margin, "received" is given instead of "receive," which shows that one is to believe that he has already received, in order that the thing asked for may become visible to him. Jesus acted upon this rule in making his own great demonstrations. In raising Lazarus to life he "lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that thou hearest me always," before there was any outer sign that his prayer had been answered. Can you not perceive that there must be something very real back of the manifest things?

God called Abraham "a father of many nations" before Abraham had a child. Thus even God, if we should judge from a human standpoint, "calleth the things that are not, as though they were." In line with this is Hebrews 11:3: "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." Now turn to the 1st chapter of Genesis, and read how God created all things and called them good. Then in chapter 2, verses 4 and 5, you will find that after God's creation was complete there was still no manifest thing. The outer manifestations came about later; they were and are the outpicturing, or result, of an inner reality which is not visible to the physical eyes of man nor tangible to his outer, mortal consciousness, but is nevertheless very real and abiding.

In the unseen spiritual realm, which is ever present with us, we continually have everything that we can possibly need. When we declare that we have what we have asked for, we are telling the truth; we are speaking falsehoods only when we judge according to outer appearances and say that we lack any good that we may desire. It is necessary to affirm that we have the things that we have asked for, and to give thanks for them as though we already had them. In truth we have them all the time, because our thoughts and

words of truth enter into the invisible, omnipresent spiritual substance and energy and cause that which we declare to take form and to come into visibility.

When we declare the word, the Spirit of truth in the word sets into activity forces that work to bring about the fulfillment of our desires. That which we are declaring is already true in the invisible; our work is to coöperate with the law of Being to bring about the outer manifestation, so that we can possess and use it on the physical plane. How watchful we should be of our thoughts and our words, that we may bring into our environment and our affairs, into our bodies and our lives, only the appearances that are desirable.

THOUGHT CONTROL

What is the easiest and most direct way for a person to control his thoughts?

Control of one's thoughts comes only by faithful, persistent practice in the silence. One can train himself into right thinking by realizing that the Christ within, or the I AM, has dominion, and by directing his thoughts from the I AM center to think aright. In other words, one should use I AM affirmations of dominion, wisdom, and power, and realize that his true I AM is his indwelling Christ, his own inner, spiritual self in which is all power in mind and in body.

One should go into the silence daily, affirm words of truth, concentrate upon them, and in all ways seek to feel and to realize the presence of God. In this way one gains his rightful dominion; he lifts his thoughts to a higher level and learns to direct them consciously.

Only by continual practice in prayer and in holding to one's I AM, or Christ dominion, can one consciously take control of himself in every particular, in all that he thinks and does. But the attainment is well worth all the earnest effort that is required.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.

We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, and name and date of periodical from which testimonial was taken.—*The Editors*].

HEALTH

Norman, Okla.—I suffered for thirty years with female trouble, and found no relief until I asked you for help. I thank God and you for my perfect healing.—*Mrs. F. W. S.*

Walnut Park, Calif.—Please accept my thanks for your wonderful help. I have not missed a night's sleep since I asked for your prayers. God surely heard your prayers for me and I feel very much better and stronger. I am full of gratitude to our good Father.—*Mrs. H. L.*

Indianapolis, Ind.—I asked you to pray for my husband, whose face was paralyzed. I thank God and Unity that he is healed and able to work.—*Mrs. W. H. W.*

Red Bluff, Calif.—You may discontinue prayers for M. J. Her sight is restored. She says that a miracle has been performed in her eyes—one month she was almost blind and the following month her sight was restored. She thanks you and says that she never will forget to thank God for her healing.—*Mrs. G. J.*

Okmulgee, Okla.—I thank you for your help in healing neuralgia; it is completely gone. I can truthfully say that I have never called on God through you that I did not receive help.—*Mrs. O. N. R.*

Bartow, Fla.—I wired you when we discovered evidence of blood poisoning in my foot. Twenty-four hours after I sent the telegram, my foot was virtually normal. The swelling had subsided very perceptibly, and the red streaks were entirely gone. Every one considers my recovery as marvelous.—*Mrs. F. E. S.*

Oakland, Calif.—My little girl was very ill after undergoing an operation for appendicitis. Having lost our eldest daughter in the same way, I was nearly frantic with worry. Just when life seemed darkest, a calmness came

over me and I went to bed and slept peacefully. Somehow, within me, I knew that she would be better. It was a few days before I knew why. A neighbor had written asking you for help, and it was at that time that I felt the peacefulness within me. Daughter is now back in school, and one would never know, from her appearance, that she had been so close to death. I thank God and Unity.—*Mrs. W. K.*

St. Louis, Mo.—My brother-in-law was terribly burned by sulphuric acid gas. The clothing was burned from his body, and parts of it were seared into the burned flesh. When they wrote to me, they stated that the doctors would have to graft skin, as several parts would not heal. I prayed, and I wrote to you asking for help. In a short time the patient was entirely healed, without any grafting of skin.—*L. F.*

Marion, S. C.—I burned my eye very badly, scarring the iris and injuring the sight. We telegraphed to you for help, and the next day the scar had disappeared. The sight has been improving steadily ever since.—*L. G. H.*

Vicksburg, Miss.—I wrote asking prayers that my eyes might be healed, as I could hardly see to read or write, and something was growing in each corner of my eyes. After I wrote you my eyes began to improve right away. The growth is gone and my eyes are stronger than they ever have been. Also, my heart does not worry me, and I do not suffer from indigestion as I did before I wrote for prayers. I thank God for you and your prayers.—*Mrs. W. E. R.*

Cleveland, Ohio—I wrote to you asking prayers that my daughter might be healed of indigestion and throat trouble. She is entirely healed. I also wrote you concerning her hair; it has grown in wonderfully.—*R. R.*

Stuart, Fla.—I wrote you asking your prayers for my son, who for the third time was suffering from pneumonia. He was unconscious, and the doctor and my friends had given him up when I wrote to you. Today he is well. Our hearts are full of gratitude to the Great Physician who heals all our diseases, and to you for your loving help. —*I. L. G.*

Leesville, La.—I asked your prayers that I might be healed of cough and hoarseness resulting from "flu." I am thankful to God and to Unity, for I was healed almost immediately after I mailed my request. I was also healed

of other troubles with which I had been bothered for about fifteen years.—*Mrs. J. D. M.*

East San Diego, Calif.—I have been healed of an organic trouble of many years' standing, since Silent Unity has been praying for me.—*F. B. W.*

Harlem, Mont.—My wrist was badly crushed. It swelled and was very painful. At first I wanted to cry out with the pain, but I declared boldly, "God is able to heal this, and I thank him that he is now healing it." The swelling went down almost immediately, and within an hour or two I kneaded my bread dough, feeling no pain whatever. —*Mrs. P. P.*

Chicago, Ill.—I do not need to have an operation. I thank God and Unity that I am healed. May the Lord bless you!—*L. S.*

Claremont, Calif.—My daughter, for whom you have been praying, is able to walk without a brace, crutches, or any support. For two and a half years she had not touched her foot to the floor. Now she is healed and can walk without even limping.—*A. M. R.*

San Gabriel, Calif.—I wrote you asking for prayers that I might gain weight. I am thankful to say that I am gaining. I thank Silent Unity for its prayers.—*M. M. R.*

PROSPERITY

East Orange, N. J.—Some time ago I wrote asking your prayers for my son, that he might find a position in his line of work. In a short time a firm, with which he had previously worked, asked him to come back to them, offering him a larger salary than they had formerly paid him. I give God and Unity my heartfelt thanks.—*Mrs. E. S. B.*

Des Moines, Iowa—Several weeks ago I asked your help in obtaining better employment for my husband. He has accepted a position that pays a higher salary and gives better chance for advancement. We thank God and Unity for this good fortune.—*L. H.*

Indianapolis, Ind.—I wrote to you asking for prayers that I might obtain money to make a first payment on a home. I have received it. I cannot tell how thankful I am for your help and for what God has done for me. —*E. M.*

Peoria, Ill.—We were called upon to produce a large sum of money, and we were given only twenty-four hours in which to do it. To mortal sense it seemed an absolute

impossibility, but it was accomplished, through the applied truth, as you have taught us. We are indeed most grateful. —*C. L. G.*

San Bernardino, Calif.—When I wrote you asking for prayers my husband and I were out of employment. We were in debt and the money we had saved was nearly gone. Conditions seemed hopeless and I was worried. We began to pray diligently for help and we used The Prayer of Faith and various prosperity statements. Then things began to change. We sold a lot; my father sent a check; my husband and I both obtained work, and we are nearly out of debt. I learned my lesson, which is that God is taking care of us and that worry is unnecessary. I now know where to turn for supply and strength. I thank you for your prayers.—*H. L.*

St. Louis, Mo.—I asked your prayers that I might obtain a new position. I have had wonderful results. I obtained a position in which I receive more salary and in which there are greater possibilities. I thank God; may he bless you in your work.—*R. D.*

Olean, N. Y.—I asked you for prayers that I might sell some property. You sent me a prayer to use and I faithfully followed your instructions. Now the deal is closed and all is satisfactory. Praise God! I inclose a love offering.—*E. S.*

Uniontown, Ky.—I wrote asking your help in regard to my son's obtaining employment; the results have been wonderful. He obtained a position in a short time after I asked your prayers for him. I thank you. May God bless you in your good work.—*E. B.*

Chicago, Ill.—I wrote you asking for prayers that I might sell a house. I have sold it and am closing a deal for a flat. I want you to publish this letter, that the world may know what a wonderful work Unity is doing. I cannot tell you how grateful I am. I am inclosing a token of appreciation.—*J. W. B.*

Miami, Fla.—Two years ago I had no job, and had only $2.30 in my pocket. I was visiting a friend, and on her table was a copy of Unity magazine. I began to read the prosperity testimonials. I wrote to you, believing that prosperity would come to me—and it did come. Within an hour after I had mailed the letter I received a telegram stating that money with which to come home would be telegraphed to me. I went home, got the job I had left, and have been doing exceedingly well ever since.—*K. S. A.*

Sacramento, Calif.—For some weeks I had tried to sell my house, but, as it is old, there seemed small possibility of doing so. I wrote asking you for prayers, and in less than two weeks I sold the house.—*E. B.*

Cincinnati, Ohio—I wrote to you asking for your assistance, through prayer, in obtaining a position where my law school knowledge could be used. Let this letter be an acknowledgment that I have associated myself with a company as claim adjuster.—*E. H. B.*

Indianapolis, Ind.—I had been driving an old touring car when I really needed a closed car. I did not see how I could make a change, but I visualized a new car and thanked God for it. It came to me in a most unexpected way. I am very thankful for the knowledge and comfort received from Unity lessons. God bless every one of you Unity workers, and may you know prosperity and success. —*V. E.*

PROSPERITY BANK

Vancouver, Wash.—I inclose $3 from the prosperity bank. I thank God and Unity for the help that has come to us since we received the bank. My husband found work as soon as I wrote for the bank and everything looks better for us.—*Mrs. I. J.*

Batavia, Ohio—I have three aunts who are faithful believers in Unity. I used to think that it sounded foolish to hear them talk about the good that Unity had done for them. Then my mother took up the faith and she began to tell me of what Unity had done for her. In a year's time she was able to pay a debt which she had been trying for five years to pay; she was also able to pay cash for many things which she before had charged. I thought that if Unity and God had helped her so much, they might help me. Then I began to take more interest in Weekly Unity and I used the prosperity bank that my mother had given me. Afterward I asked for one myself, and asked for your prayers for our prosperity. I am thankful to say that our financial condition is better.—*Mrs. E. D.*

Cataumet, Mass.—The prosperity bank has done wonders for me. I was taken sick one morning, and the doctor sent me to the hospital for an operation. The hospital staff found that they could do nothing for me. I was at the hospital three months, then was transferred to a sanatorium. The doctors at the sanatorium could not help me and they

gave me up. My aunt sent me Unity magazine, and one day I picked it up and began to read it. Then I wrote to you asking for prayers. Even as I sent the letter, I began to have new life, and felt more like living. I improved wonderfully—even my physician was surprised. Then I saw your prosperity bank plan, and thought that I would try it. As soon as I got the bank, I began to gain in strength, health, love, and happiness. Before the ten weeks were up, the doctor said that I was cured and could go home. All the people at the "san" were surprised; I told them about Unity and many of them began to read it. God bless you!—*M. P.*

Corsicana, Tex.—I do not know how many prosperity banks I have had, but I know that each one has brought me increased blessings. Most people in business here are crying, "Poor business," but ours is wonderful.—*Mrs. H. E. T.*

West Milton, Ohio—We have been greatly benefited by the prosperity bank plan. Our view of prosperity has enlarged, and we no longer feel that we shall want. We have paid a note, purchased a radio, met our obligations easily, and have money in the bank besides.—*C. P.*

Chicago, Ill.—I have experienced the wonderful help and the ease of mind that the prosperity bank brings to one. After I read the booklet that you sent me I had a new and stronger faith, because I saw so many others prospering and getting things that they had thought were far beyond their reach.—*D. W. V.*

Arlington Heights, Ohio—I was almost at the breaking point when a very dear friend of mine asked why I did not try Unity. She explained it to me, and I sent for a prosperity bank. At that time my husband was receiving only a small salary and it was necessary for me to work, too, that we might live. Two weeks after I received my bank my husband found a better job. Now my son is employed, and I am staying at home. We are getting along very well. We have bought a car and there is money to pay every bill when it is due. Why shouldn't we thank God and Unity! —*Mrs. F. E.*

Rockledge, Fla.—The prosperity bank drill is truly wonderful. I am receiving abundantly all the time. I had aspired to success in a literary way, and I am now visited by those who want my work. I have letters from New York editors concerning some articles that have appeared under my name. It all seems easy now.—*Mrs. E. H. B.*

Camden, Mich.—About two years ago a lady sent my daughter a Unity magazine. I read it and then sent for a prosperity bank. We were deeply in debt, I was nervous, and our home life was far from happy. My husband took no interest in our home. When the bank came I began to practice the silence and to use the prayer you sent me. My husband began to get interested in the home. He remodeled the house, papered all the rooms, put rugs on the floors, had our piano made over, paid all the bills that we owed, and bought a car. I can hardly believe it. My health is splendid, and we all are very happy.—*Mrs. E. P.*

CHILDREN

Clifton, Ky.—I was sick for four years. My aunt told Mother about Unity Center of Cincinnati, so we started going there. I was taught The Prayer of Faith and I said it every night before I retired. I kept on having more faith in getting better; now I am healthy and strong once more. Each month when Wee Wisdom came, it brought happiness into the home.—*C. H.*

Los Angeles, Calif.—Since I began to tithe, I am doing much better in school. Mother and I join you in prayer every morning and evening. I say The Prayer of Faith and thank God every day for all my blessings.—*K. L.*

Perkins, Okla.—I wrote to you a few days ago asking you to pray that I would pass my examinations and that Mother's arm might be healed. I passed with the highest average in the room, and Mother's arm is so much better that she can use it. I thank you for your kindness.—*J. N.*

Red Rock, Tex.—You have helped me in everything I have asked you to. I passed in history, and I know if it hadn't been for your praying for me I wouldn't have passed in it. I thank you very much.—*A. E.*

Detroit, Mich.—I am very thankful to say that the goiter has entirely gone. I am just as proud as I can be and very thankful for the healing.—*A. B. B.*

CORRESPONDENCE SCHOOL DEPARTMENT

Tacoma, Wash.—I wish to express my gratitude to you for expounding the principles of Unity so clearly in your correspondence course. I have had a wonderful demonstration in harmonizing a family discord that seemed to be hopeless.—*F. A. L.*

Denver, Colo.—Inclosed is my essay, "Judgment and Justice." This lesson has had more immediate effect on my consciousness than any that I have studied previously. I had been trying for some time to resign to the wisdom of God a problem that was confronting me. When I realized that judgment was an attribute of God and that absolute justice resulted from trusting to his judgment, all doubts and fears at once rolled away and I was content to rest the matter in that judgment. Needless to say, the solution of the problem is unfolding now. I wish to express my gratitude to the teaching and guiding power of Unity —for truly my life has been redeemed from destruction —and my greatest desire is that I may learn Truth so thoroughly that I may give it out to others.—*J. R.*

Los Angeles, Calif.—The lesson on prosperity was very much needed. I have given time to its study, and it is already bearing fruit. The realization of God as my never failing source of supply is my daily inspiration.—*Mrs. W. C. F.*

Cleveland, Ohio—It has been a joy to study these lessons with you, and I feel that they are valuable beyond measure. Every question opens up great realms of thought to me.—*E. C. W.*

RADIO

Monclova, Coah., Mexico—We received your radio program and enjoyed it immensely. We thank you for the fine entertainment, and we hope that we shall have the pleasure of listening to you again very soon.—*A. E. V.*

Sausalito, Calif.—Inclosed please find part of my tithe for station WOQ. May God bless you and make WOQ the most powerful station on earth.—*Mrs. J. E. R.*

Mitchell, S. D.—Your orchestra program came in loud and clear last night. It was a dandy program; we enjoyed every number.—*F. M. H.*

Patterson, La.—I am inclosing $5 to help in broad casting your message to the world. I have no radio but I know what your good work means and am anxious to have every one know.—*Mrs. A. B. Z.*

Minneapolis, Minn.—I am sending a check for your radio station. God bless station WOQ and the messages of Truth that it sends to each of us.—*N. A. W.*

Los Angeles, Calif.—I am inclosing a love offering to be used for your radio work, as I am sure that more souls

that are eager for the Truth are reached through that medium than any other. May God bless and prosper you in your wonderful work. Unity teachings have helped me more than I can express.—*Mrs. N. L. R.*

HELPED BY UNITY LITERATURE

Beloit, Wis.—Wee Wisdom is a wonderful magazine. It has helped me to see what love can do, what believing and trusting in God can avail us. The stories certainly show these things.—*L. A.*

Watts, Calif.—When I first began to study Unity, I was in debt, and domestic affairs so disturbed me mentally that I did not know what to do for relief. I thank God that I made up my mind to ask Unity for help. When I had mailed my letter to you I seemed relieved of a great burden. Now I have happiness in my home, and my prospects are brighter than ever before.—*K. M.*

PROTECTION

Vineland, N. J.—The cottage in which I roomed was partly destroyed by fire. I was able to take out only a few clothes and my money. All the time that I was working to get my things out I thanked God that he was taking care of me and subduing the flames. The next morning my clothes and most of my other things were taken from the ruins unharmed.—*C. W.*

Carrollton, Ill.—Some time ago I wrote asking for protection of my chickens from thieves. Not a chicken was taken after that. At another time they began dying with roup; and after I wrote you for help, not another one died. I ask God to bless you always.—*E. S.*

RECORDS

Norfolk, Va.—I am blessed by the soul-inspiring records, by Charles Fillmore. They are a benediction in my home. God bless you dear people.—*E. E.*

Springfield, Ohio—I have received the records. I enjoy them very much.—*A. M. G.*

St. Paul, Minn.—I received the Unity records and have enjoyed them more and more since I have played them. The atmosphere around our home has improved very much; there is more harmony, and we use better language.—*Mrs. H. A. C.*

PUBLISHERS' DEPARTMENT

UNITY PERIODICALS

Subscriptions Payable in Advance

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year

Wee Wisdom. Truth in interesting story and picture form for the wee folk. Monthly .....$1 a year

Christian Business. Teaches the practical application of Truth to business. Monthly .....$1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies .....$1 a year

Unity Sunday School Leaflet. Explains S. S. lessons for children. Weekly .....$1 a year

Unity Local Program. Gives program of activities at headquarters. Weekly .....$1 a year

Unity Healing and Prosperity Records. Monthly statements spoken by Charles Fillmore....$3 a year

Single copies of all Unity periodicals, except the Unity Records, are $.10 each. Single issues of the Unity Records are $.30 each. Sample copies of these periodicals, except the records, will be sent free upon request.

PLEASE HELP US PROVIDE AN IDEAL SUBSCRIPTION SERVICE

You can do this by complying with the following suggestions:

(1) When giving a change of address, always give your old address as well as your new one. Also be sure to mention the name of each Unity periodical to which you are a subscriber.

(2) Always sign your name and address the same way. If your name or address is not correct on the wrapper of this magazine, kindly call this fact to our attention.

(3) Avoid sending currency in ordinary mail. Remittances may be made by personal check, bank draft, money order, or registered letter.

If this magazine came to you in a pink wrapper, your subscription expires this month. In that case, a subscription blank is inclosed for your convenience in renewing.

A NOVEL FROM UNITY

Unity has just published the first novel that has ever come from its press. The reasons for this step into a new field, if it may so be called, are primarily two: The first is that this book has so impressed our editors by its powerful presentation of Truth in a tremendous drama that we feel that it should be presented to our readers with our unqualified indorsement; the second, that we aim to adopt every legitimate means that offers for the spread of spiritual teaching.

THE VICARION, by Gardner Hunting, was written under what the author believes to have been direct guidance of Spirit. The original idea, around which the story gathered, came to him in the night, with such gripping power that he rose from his bed and wrote the first notes at once.

The book is amazing in its reach and scope; the story thrilling in its presentation of flaming episodes; its teaching deeply revealing; its conclusions inescapable.

It tells of the lurid career of a man who gains what he believes to be a strangle grip upon the world, and uses it for his own selfish purposes, building up such an empire as has never been equaled; passions blaze and burn to ashes; men and women do and dare anything in his service, and against him; cities, states, nations are caught in the maelstrom of his struggle for mastery; he wins—and finds his victory an empty thing in his hands until he realizes the Truth which gives it all significance.

Gardner Hunting's writings frequently appear in the pages of Unity periodicals, and many readers are already familiar with his work. In the literary field the author has been for years well known as a writer of fiction. This book is by long odds his best work. THE VICARION will be on sale here and in bookstores everywhere, as well as in all centers where our literature is handled. Price, $2 a copy.

PUBLISHERS' NOTES

Occasionally some enthusiastic Unity student sends us a great list of names to whom to send sample copies. If these names are really picked names of those who might be interested in Unity literature, that is a very splendid way of helping to spread the Unity truths. Members of civic clubs are, for the most part, wide-awake boosters, ready for any opportunity for growth. They are splendid prospects for Christian Business. Members of parent-teacher associations will undoubtedly be interested in Wee Wisdom and in Youth and in their value to the young people. If you can supply any such lists, we can assure you of our hearty coöperation in introducing Unity literature to them. It might be an additional help if, when sending such a list, you also mentioned its source.

Unity Christmas cards are engraved. The envelopes are lined with the gayest of colors. The sentiments are by Unity folk. The prices are very reasonable. Can you ask more?

The words and music to the two new songs, "Hope and Faith" and "Perfect Peace," which are featured on Unity Record number 408, are both by Unity workers. Carl M. Frangkiser, director of music in Unity School, composed the music and Francis J. Gable wrote the words. Sheet music of these two numbers, splendidly suited for church solo work, may be obtained from Unity School at $.25 a copy each.

Do you pass on to your friends the especially good things that you find in your Unity literature? If not, you are cheating your friends and you are failing in something that might be of great help to Unity. The following letter is expressive of the splendid coöperation that Unity gets from many of its readers:

"I must tell you how much I enjoyed the last number of Unity. Every article is an inspiration and each is worth many times the price of the book. I buy Unity magazine every month; this month I am going to buy a number of the magazines and give them away. My heart is very happy to know that Unity teaches regeneration, something I have always instinctively felt was the root and foundation of Christ's teachings."

Weekly Unity readers have been creating a dilemma lately by their suggestions in regard to the arrangement of that paper. One writes that she does not want the Vegetarian page backed up by the Responsive Service, as she clips the receipts but does not wish to destroy the Responsive Service. Another asks us not to back the Prosperity Bank blank up by the page with the Responsive Service. Still another asks that we not use the Silent Unity page and the Prosperity Bank column back to back. We have had a deluge of such requests recently and after considering them all, after learning that Weekly Unity readers consider every page too good to destroy, we can find but one remedy—for each of these subscribers to have two yearly subscriptions.

November Unity promises several treats for its readers. It will include the usual feature article by Charles Fillmore; a Thanksgiving article by C. E. Bernard; a contribution from Horatio Dresser entitled "Fresh Beginnings;" and, last but not least, another of Gardner Hunting's very popular writings, called "Keeping the Rules." This last article, by the way, is a splendid answer to those luke-warm enthusiasts who wonder why they don't progress faster spiritually and why they don't accomplish more. It is an article written to those who fail "to go all the way."

One friend said, in speaking of one of last year's Unity Christmas cards, "That is the nicest card I ever received; the thought is wonderful. I shall always keep it."

A new edition of "Little Lessons in Verse" is now ready for distribution. This is a collection of verses, by Lowell Fillmore, varying in nature from beautifully inspirational ones to others written in a humorous vein. This collection has been very popular ever since it was first offered for sale. As many of our readers will recall, it was first intended as a personal gift from Mr. Fillmore to his friends at Christmas time, and his friends finally persuaded him that it should be offered for sale to all of his Unity friends.

Forty new designs of Easter cards are now being prepared for Unity. Those who have appreciated the beauty and inspiration of Unity Christmas cards will be much interested in an announcement of this beautiful assortment of Easter cards.

Every year it is the same. People leave their Christmas card shopping until the very last minute. Then there is a mad scramble to choose from the much-picked-over assortment of cards the ones that will do to send to friends.

Wise people will avoid this last minute rush by ordering their Christmas cards from Unity early in the season. There are forty different varieties, twenty that will sell for $.05 each and twenty, larger and more elaborate, that will sell for $.10 each. The envelopes have gaily colored linings. The sentiments are Unity's own, written by workers at Unity headquarters.

It is not too early to order now. Order in bunches of five. Each of these bunches will contain an assortment of five different cards. This year you can avoid the same old story in regard to your Christmas cards by ordering your cards now.

The man whose inquiring nature asks "How?" goes farther than he who asks "Why?" The "how" of spiritual progress is exemplified in Unity's two leading textbooks, "Lessons in Truth," by H. Emilie Cady, and "Christian Healing," by Charles Fillmore. Careful study of them will reveal to you the "how" not only to spiritual progress but also to mental and physical growth.

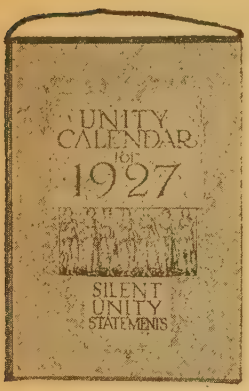
The following letter from a subscriber in Lancaster, England, is typical of the favor with which Unity literature is received by practical business people, even those who make the study of business methods their business: "I gave a copy of Christian Business to a man. Two days later I saw him again and he thanked me; he said that he had never seen anything like it. I asked him why he didn't subscribe and he replied that he had ordered it the day before. He is the principal of a business college."

In 1916 there were 110 workers on the Unity pay roll. The last pay roll shows a total of 475 workers now at Unity. This is a significant commentary on the growth of Unity School.

"The Vicarion" is a new metaphysical novel from Unity press which presents in powerful drama a daring conception of world conquest by means of the misuse of newly discovered laws and the consequences of such a conquest. One reader calls the book a stupendous thing.

THE UNITY CALENDAR

An Affirmation by Silent Unity for Every Month of the Year



Health, vitality, faith, prosperity, justice, peace, harmony, happiness, guidance, power—these are the qualities that you may find throughout the coming year. They are the qualities that are taken up, month by month, in the affirmations prepared for the 1927 Calendar.

The 1927 Silent Unity Calendar will give you real service either in your office or in your home. If it is hung on a wall, the figures easily can be read from across the room.

The 1927 Unity Calendar will make an attractive ornament for bedroom, office, or library. It is artistically designed in colors. The blue silk cord by which it may be hung is an attractive addition to this year's calendar. Price, $.50 each.

FOR 28 MONTHS WE HAVE BEEN PUBLISHING UNITY DAILY WORD

During this time half of the Unity readers have become friends and subscribers of Unity Daily Word. This month we are making this canvass and personal inquiry of the "other half":

MAY WE SEND YOU A COPY OF UNITY DAILY WORD FREE?

When replying, write your name and address plainly. Or, if preferable, just order a yearly subscription. $1 a year.

A NEW FEATURE OF WEEKLY UNITY

An entire page of Weekly Unity is now being devoted to Silent Unity. There you will find the Healing and Prosperity Thoughts for the month, a brief explanation of the work of Silent Unity, a message written by some worker in that department, and answers to questions about which correspondents of Silent Unity have sought advice.

The two following letters express something of the popularity of this new feature of Weekly Unity:

Cowdrey, Colo.—I wish to thank Unity for the message from Silent Unity that has been coming each week on the last page of Weekly Unity. It is wonderfully inspiring. Please keep it coming.—*Mrs. A. H. H.*

Welland, Ont., Canada—The Silent Unity letter that comes on the eighth page of Weekly Unity is very inspiring and helpful. I am learning about the spoken word, the power of words, and to be particular about the words that I use. My heart rejoices to know how rapidly the message of salvation is going to all the ends of the earth.—*E. F.*

For concise, straight-to-the-point metaphysical literature we feel that Weekly Unity has no superior. Its articles are simply written so that the beginner in the study of Truth may have no difficulty in understanding them.

The Metaphysical Digest, one of the regular features of Weekly Unity, contains excerpts from publications all over the world. There one may read of the progress of Christian healing, of the comments in regard to spiritual demonstrations everywhere.

The Vegetarian page, another of the regular Weekly Unity features, contains articles on vegetarianism and the advantages of a vegetarian diet and also many splendid receipts for vegetarian cookery.

A sample copy of Weekly Unity will be mailed you upon request. However, the best sample that you could have is a year's subscription. The yearly subscription price (fifty-two copies during the year) is $1.

UNITY GOOD WORDS CLUB

The purpose of the Unity Good Words Club is to help people everywhere to understand the power of the spoken word. When one comes into this understanding, he seeks to speak only true, positive, upbuilding words, which will manifest in better health, more joy, and greater success in all that he undertakes.

If you wish to make your environment more desirable, try watching your words, eliminating negative utterances, and using only words of a constructive nature. As surely as the day follows the night will your conditions be changed to suit your desires.

Membership in the Club is open to all, through this pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City or town .....State.....

This blank must be signed personally by the one joining.

Freewill offerings help to meet the Club expenses; there are no Club dues.

Please check the magazine to which you subscribe or have access: Unity (——); Weekly Unity (——); Wee Wisdom (——).

Unity Christmas cards must be ordered in assortments of five. The smaller cards sell five for $.25; the larger ones, five for $.50.

THE SERMON ON THE MOUNT

Jesus Christ always made the language of his lessons, his teachings, very clear, definite, and simple. It does not seem possible that any one would have any difficulty in knowing exactly what he meant. And yet some have gone so far as to say that he abolished the Ten Commandments and set at naught the law of Moses.

In the Sermon on the Mount he not only emphasized the Commandments as given by Moses but he went a step farther and showed how sin originates in the thoughts that are allowed in mind; that if the thoughts are kept true and pure there will be no trouble with the acts that follow the thoughts.

Take up a scientific and systematic study of right thinking, through the lessons which we have prepared on this subject. A card will bring you information.

CORRESPONDENCE SCHOOL DEPT.

THE WORK OF SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by the study of Truth and wish to help others to see the Light are invited to join Silent-70 and take up this work. Write to us for information.

We give the following testimonial:

Los Angeles, Calif.—I find many hungry hearts just waiting for Unity; it always helps, and then those people who are helped give the good news to others who seek help. The other day, at the Helping Hand Club, I took a Unity magazine to give to a certain lady. As I handed her the magazine a stranger sitting near reached for it, and said: "Oh, if that is Unity, please, for God's sake, give it to me. I am so in need of it, and have heard so much about it, but did not know where to find it." The lady gave her the book gladly, and we both talked and explained to her to the best of our ability. She was like a thirsty traveler in the desert. I know Unity helped her right then and there.—*Mrs. H. McN., S-70 No. DU-19.*

WHERE UNITY PUBLICATIONS ARE SOLD

The publications of the Unity School of Christianity of Kansas City, Mo., contain concise and clear-cut discussions of the spiritual laws governing your being. When you understand these laws and rightly apply them, every department of your being will be benefited.

Are you interested in the science of life? Are you interested in getting hold of something that will give you a clearer and better outlook upon life and the problems involved in your own experience? If so, you will be interested in looking over the Unity publications. A complete line of Unity literature is carried in stock at the following addresses.

ALA, BIRMINGHAM—Mrs Moody Wray, 1109 12 Ct n
MOBILE—Unity Class, 256 N Conception
ARK, HOT SPRINGS—Steigler Bros, 520 Central
LITTLE ROCK—Unity Study Class, 805 Byrd
CALIF, ALAMEDA—Home of Truth, 1300 Grand
ARCADIA—Unity Class, 6th ave, r 2, box 94A
ATASCADERO—Mrs M A Kelly, box 293
BERKELEY—Home of Truth, 2131 Hearst; Truth Cen, 2108 Shattuck
EL CENTRO—Mary E Lewis, 782 Com'l
ESCONDIDO—Unity Study Club, Escondido hotel
FRESNO—Home of Truth, 155 Blackstone; Emilie Wiesenberger, 105 N Van Ness
GLENDALE—Truth Cen, 109A Brand blvd
HERMOSA BEACH—Meta Lib, 614 Loma dr
HOLLYWOOD—Unity, 6683 Sunset blvd; Unity Cen, 7543 Norton; Unity Lib, 1030 N Western
HUNTINGTON BEACH—Mrs J A Wood, 218 3d
HUNTINGTON PARK—Unity Study Class, 3130 W 68th
LAMANDA PARK—Unity Truth Cen, 65 S Roosevelt
LONG BEACH—Unity Soc, 432 Locust; Meta Studio, 121 Chestnut
LOS ANGELES—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 233 S Bdwy, rm 432; Home of Truth, 1975 W Wash; Betty Crittenden, 3658 Ruth Ellen; Bullock's; E Side Home of Truth, 1073 Calzona; Unity Angelus Studio, 233 S Bdwy, rm 424; Book Shop, 524 S Bdwy, 301 Bdwy Arcade
MODESTO—Unity Reading Rm, 1030 12th
NAPA—Unity Cen, 1730 Oak
OAKLAND—Fruitvale Truth Cen, 2822 Fruitvale; Unity Truth Cen, 1450-B Alice; Mrs R A Townsend, 376 38th; Meta Lib, Odd Fellows bldg; Jessie Juliet Knox, 108 Echo; Ralph D Fulcher, 514 17th st; Study Class, 878 Wood
OCEAN PARK—Pier Ave News Stand, 161 Pier
OSDICK—Mrs D G Thomson
PASADENA—Unity Soc, 482 El Dorado; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
REDLANDS—Unity Truth Cen, suite 9, Hubbard bldg
REDONDO BEACH—R T Hendricks, Hermosa and 10th
RICHMOND—Beulah W Tiller, 146 2d
RIVERSIDE—Truth Seekers' Church, 1263 Main
SACRAMENTO—Unity Study Class, 1217 O
SAN BERNARDINO—Unity Truth Cen, Woman's Clubhouse
SAN DIEGO—Unity Soc, 412A; Home of Truth, 1515 Front; Meta Lib, 1023 7th
SAN FRANCISCO—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; The Emporium
SAN JOSE—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
SANTA BARBARA—Truth Cen, 227 E Anellaga
SANTA CRUZ—Universal Truth Cen, 303 Alta bldg; Meta Lib, 51 Church
SANTA MONICA—Unity Truth Cen, 528 Arizona
SEBASTOPOL—Unity Truth Cen, Palmknolla, Petaluma
S PASADENA—Unity Cen, 903 Diamond
SPRINGDALE—Unity Study Class, 2010 Springdale
STOCKTON—George B Purinton, 45 W Park
VAN NUYS—Unity Cen, r 1, box 1132
COLO, COLORADO SPRINGS—Unity Cen, 115 E Costilla; Home of Truth, 317 N Tejon
DENVER—Unity Cen, 1432 Downing

FT COLLINS—Gertrude H Tracy, 900 Elizabeth
PUEBLO—Unity Truth Cen, 124 W 13th
DEL, WILMINGTON—Earl W Howe, 507 W 9th
D C, TAKOMA PARK—Caroline Clark, 7499 Blair rd
WASHINGTON—Unity Soc, 1326 I, nw; Unity Truth Cen, 391 Fla, nw; Woodward and Lothrop, 10th and 11th, F and G; Gale Bkshop, 802 F, nw, rm 32
FLA, DAYTONA BEACH—Unity Truth Cen, 104 N Penn dr, Seabreeze
JACKSONVILLE—Unity Cen, Seneca hotel, Ocean and Duval
MIAMI—Pictorial Cen, 148 N E 1st ave
ST PETERSBURG—Unity Cen, 646 5th ave s
SARASOTA—Unity Truth Cen, 106 Curran
TAMPA—Unity Cen, 1107 Marion; Henry C Parrott, 106 W Genesee; Mrs C H Wilson, Log House, R 1, Sulphur Springs, via Tampa
GA, ATLANTA—Robert B Harrison, 413 Chamber of Commerce bldg
WAYCROSS—Truth Cen, 1211 Burnet
HAWAII, HONOLULU—Unity Cen, 347 Saratoga rd
IDAHO, BOISE—Unity Truth Cen, 1009 Wash
POCATELLO—Verna I Shupe, 337 N Hayes
ILL, CHICAGO—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 45 Auditorium, 431 S Wabash; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Mrs Wilmot, 11749 Union, W Pullman; Unity Cen, 3506 S State; Unity Soc, 3316 Indiana; Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Unity Study Club, 11442 Prairie
CHICAGO HEIGHTS—Unity Home of Truth, 1136 Emerald
EVANSTON—Unity Study Class, 1516 Simpson
MOLINE—Mrs Sara Bailey, 5312 6th
PEORIA—Unity Cen, 800 Wheelock bldg
SPRINGFIELD—Lawrence Cen Constructive Thinking, 327 E Lawrence
WAUKEGAN—School of Prac Christianity, 118 E Washington
IND, ANDERSON—Truth Cen, 421 W 11th; Marie Morris' Community Home, 1607 Madison
FORT WAYNE—First Church Div Science, 1210 Calhoun
GARY—M M Harrison Elston, 2134 Bdwy
INDIANAPOLIS—Unity Truth Cen, 417 Kresge bldg; Unity Library, 1144 N Missouri
KOKOMO—Mrs Norman Simpson, 523 S Washington
MARION—Boston and Big Store
MUNCIE—Unity Class, 1215 S Jefferson
VINCENNES—C S Miller, 316 Main
WABASH—Unity Class, 75 W Maple
IOWA, CEDAR RAPIDS—Unity Cen, 1011 2d e
DAVENPORT—School of Div Science, McCullough bldg
DES MOINES—Truth Cen, 236 K P blk; Mrs D A Gross, 4338 Cottage
OSKALOOSA—Kate Caldwell, 714 E High
SIOUX CITY—Unity Truth Cen, 409 Ross
KANS, KANSAS CITY—Unity Cen, 309 Elks bldg
WICHITA—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 1638 S Main
KY, LOUISVILLE—Truth Cen, 315 Kentucky hotel; W K Stewart Co, 425 S 4th; Life Builders, 724 Kosair hotel
LA, NEW ORLEANS—P L Brothers, sr, 1207 Constantinople; Unity Cen, 1004 3d; Unity Society, 236 Walnut
SHREVEPORT—Willa S Norwood, 1178 Louisiana
MAINE, SACO—World Helpers, Flagg Pond rd
MD, BALTIMORE—Rev W F Jones, 648 Cider Alley; Louis Dannettel, 1167 Carroll
CUMBERLAND—Mrs Geo C Bischoff, 131 Cumberland
MASS, BOSTON—Unity Truth Cen, 142 Berkeley; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield
LOWELL—Mrs Frank W Derby, 11 Cascade
SPRINGFIELD—Unity Cen, 21 Besse Pl, rm 214
MICH, BATTLE CREEK—Unity Class, 90 Highway
DETROIT—Unity Cen, 3782 Woodward; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
FLINT—Edna D Cross, 1545 Illinois
GRAND RAPIDS—Ida Bailey, 423 Coit rd, N Park; Herpolsheimer Co
IONIA—Lucia Vosper, E Main
KALAMAZOO—School of Christianity, 211 W Dutton
LANSING—John Preston, 130 W Ionia
SAGINAW—Unity Study Class, 1013 S 4th; Mrs Ina Childs, 712 Benjamin, w s
TRAVERSE CITY—Hannah & Lay Merc Co, Front st
MINN, DULUTH—Unity Truth Cen, 215 W 2d
MINNEAPOLIS—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 1108 Nicollet, 831 2d ave s; Psychology Club, 2744 4th st; Mrs Selma A Hall, 3000 E Lake
ST PAUL—Unity Truth Cen, 446A Wabasha; Meta Lib, 99 Garfield; Krenik Photo Studio, 770 Selby

MISS, Greenwood—R L Hataway, 807 S Main
MO, Independence—Unity Reading Rm, 310 N Liberty
Joplin—Mrs H E Millsap, 827 Wall
Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Emery, Bird, Thayer, book dept; Unity Cen (colored), 1705 E 19th
Lees Summit—Unity Farm Study Class
St. Joseph—Unity Cen, 225 Kirkpatrick bldg
St Louis—Soc of Prac Christianity, 3537 Crittenden; Unity Cen, Hotel Melbourne, Grand and Lindell; Truth Cen, 4030 Lindell; Mrs J C Appel, 2631 Russell
MONT, Butte—Keefe Bros, 25 Park; C Burgess
Glasgow—Chas Gray Miller, 636 N 2nd
NEBR, Lincoln—Unity Soc, 1413 O
Omaha—Meta Lib, 202 Aquila ct, 1615 Howard
NEV, Las Vegas—B M Bower, box 981
Yerington—Mrs C S Durand, box 67
N H, Manchester—Home of Truth, 153 Concord
N J, Atlantic City—Truth Cen, 1113 Boardwalk, suite 6
East Orange—Divine Science, 7 Triangle bldg
Hackensack—Truth Cen, 360 State
Montclair—M Elizabeth Blackmore, 303 Claremont
Morris Plains—Mrs Julia M Woodcock, The Wee House, Franklyn pl
Newark—Unity Soc, Riviera hotel; Christine North Hansen, 346 Sanford; Mrs C H Stringer, 97 S 10th
Paterson—Unity Truth Cen, 98 Bdwy
Rahway—Mrs Minnie Baker, 25 Whittier
N M, Raton—Mary Schleifer, 321 N 4th
N Y, Brooklyn—Unity Soc, 130 Milton; Mrs Mary A Barnard, 173 Moore, apt A; Mary M Gorrie, 305 Ovington
Buffalo—Unity Soc, Hotel Statler, rm 18, mezzanine floor; League for Larger Life, 152 Elmwood
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 37 W 39th; Brentano's, 5th ave and 27th; Meta Bkshop, 500 5th ave; Divine Science Pub Co, 113 W 87; Unity Study Class, 2525 7th
Port Richmond, Staten I—Ellen Fanny Craig, 194 Merrill
Rochester—Unity Home of Truth, 633 East; Scrantom's, Powers bldg
Schenectady—Unity Cen, 1055 Park
Syracuse—Katherine Carter, 155 E Onondaga
Utica—Home of Truth, 5 Hobart
Watertown—Francis W Locke, 256 Coffeen
N D, Dickinson—Knapp's
OHIO, Akron—Unity Church of Truth, 283 S Main
Canton—Ralph Young, 139 Cleveland, sw
Cincinnati—Unity Cen, 28 E 6th; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile Lib bldg; Universal Truth Cen, 11 W McMicken; Unity Truth Cen, 705 Kenyon
Cleveland—First Church Div Science, 337 Truman bldg, 1030 Euclid; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Unity Healing Cen, Carnegie hall, 1220 Huron rd; Mrs Mattie Herron, 8221 Quincy
Columbus—Unity Truth Cen, Seneca hotel, Broad and Grand
Dayton—Unity Class, 302 Lowe bldg
Hamilton—Unity Temple, 117 Ross
Mt Vernon—Katherine K Staunton, 15 N Mulberry
Toledo—Unity Cen, 223 Michigan; Tiedtke's news stand
Youngstown—New Fellowship School, 305 Elm, apt 1
OKLA, Boley—Mrs Anna C Hughes, box 44
Muskogee—Unity Truth Cen, 210½ W Broadway
Oklahoma City—Unity Cen, 305 Baltimore bldg
Tulsa—Unity Reading Rm, 310 Haver bldg; A F St Clair, Densmore hotel; Mrs B M Wilson, 511 E Marshall
OREGON, Mill City—Jennie Christensen, box 169
Park Place—Clara H Rosebraugh
Portland—Meta Lib, 405 Yamhill; Tansing Book Co, 330 Morrison; Unity Cen, 187 12th
PA, Butler—Ethel C Turner, 426 N Washington
Chester—Mrs W T Lewis, Redley drive, Garden City
Erie—Truth Cen, Reed house
Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1507 Walnut; Angelus Temple, 261 S 15th; Dion Martinez, 5211 Greene
Wilkes Barre—Alice B Sadler, 57 Terrace
R I, Pawtucket—Ida M Syddal, 53 Lupine
Providence—New Thought Cen, 72 Weybosset, rm 307; Mrs Bert Horton, 90 Ayrault

S C, Aiken—Mrs Daisy Dore, 1305 Richland
TENN, Chattanooga—Mrs Mary Owens, 501 School
Memphis—Unity Cen, 13 Woman's bldg
Nashville—Unity Cen, 615 Cotton State bldg
TEX, Abilene—Hartin's Health School, 1022 1st st n
Dallas—Unity Soc, 3607 Howell
El Paso—Unity Cen, 305 E Franklin
Ft Worth—Unity Truth Cen, 505 Worth bldg
Galveston—Purdy's, 2217 Market
Greenville—Collins Book Co, 2901 Lee
Houston—Unity Meta Cen, 1 New Majestic bldg; Mrs Mattie E Ament, 1723 Congress; B H Smith, box 1502
Marshall—Bible Study Club, 102 Moore
San Antonio—Unity Cen, 818 Maverick bldg, Houston
UTAH, Salt Lake City—Gertrude Gnekow Mitchell, suite 143, Wilson hotel
WASH, Bellingham—Harriet E Griffin, 1415 W Holly
Chehalis—Alice L Ruth, 876 Folsom
Pasco—Mrs Howard Thompson, 6th and B
Seattle—Unity Cen, 5000 Arcade bldg; Seattle Cen, 504 Home Savings bldg; Unity Soc, 1519 3d, rm 307; Raymer's Bkstore, 1330 1st; Raymer's, 1623 3d; Raymer's, 4207 University way; Bookmart, 622 Pike; Bookery, 4241 University way; Pearl Rosett Morrison, 1721 Minor
Spokane—Spokane Book Co, 44th and Ray; Meta Lib, 308 Norfolk bldg
Tacoma—Home of Truth, 932½ Bdwy; Raymer's, 1317 Pacific
Yakima—Church of Truth, 131 N 2d
WIS, Madison—Unity Cen, 1812 Van Hise
Marinette—Mrs J H Pecar, 111 Water
Milwaukee—First Unity Cen, 130½ Oneida, rm 6
Racine—Unity Cen, 105 Arcade bldg
WYO, Casper—Unity Truth Cen, 510 E 15th
AUSTRALIA, Adelaide—New Thought Cen, 5 Darling bldg, Franklin
Brisbane—Unity Truth Cen, Albert House, 2d flr
Melbourne—Good Will Cen, 145 Collins; Book Shop, rm 7, 6th flr, McEwan House, Little Collins
Perth—Albert & Sons, 180 Murray
Sydney—Harmony Cen, 381 Pitt, Fayworth House; New Thought Cen, 149 Elizabeth
CANADA, Camrose, Alberta—Literature, Ltd
Huntsville, Ont—Mrs A O Trusler, box 362
Montreal—Edith Clapp, 2588 A Esplanade; Unity Cen, 194 Villeneuve, w
Moose Jaw, Sask—Unity Cen, 227 Main st n
Ottawa, Ont—Mary S Aitchison, 343½ Lisgar
Regina, Sask—Unity Cen, 2d flr, Sask Co-op Creamery bldg
Saskatoon, Sask—Unity Study Class, 314 Canada bldg
Toronto—Unity Cen, 7 College, 2
Vancouver, B C—Unity Church of the Healing Christ, 303 Hastings, w
Victoria, B C—Unity Cen, 600 Campbell bldg
Winnipeg, Man—Unity Cen, 333½ Portage, 7th flr; Truth Way Soc, 591 Warsaw
CUBA, Camagüey—Mutual Help Study Cen, Reparto Noguerao 3-A
Banes, Oriente—Joseph L Ming, La Guira
ENGLAND, Belper, Derby—Rev W J Robson, 20 the Fleet
Liverpool—Annie Fairbank, 136 Granby; Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 28 Denmark W C 2; Order of the Golden Age, 155 Brompton rd, S W 3; Unity Cen, 39 Warrington Crescent, Maida Vale, W 9
Weston Super Mare—Mrs Evangeline Holt, 70 Severn rd
MEXICO, Monterrey, N L—M Alice Gordon, Calle de Washington, 230
SCOTLAND, Glascow—Unity Lib, 1558 Gt Western rd
S AFRICA, Johannesburg—Fairview, Unity Book Depot, 66 Grace

PUBLICATION OF MANUSCRIPTS

Friends sometimes ask us to publish their manuscripts in book or booklet edition. We cannot take work of this kind, as our publishing capacity is taxed to its fullest in bringing out the works of our staff. This applies to books and booklets only. We are always glad to consider well-written articles that are submitted for publication in our periodicals.

UNITY BOOKS

Bible, American Standard Version	$4.50
Book of Silent Prayer—paper, $.50; keratol,	2.00
Christian Healing—paper, $.75; cloth, $1.50; keratol	3.00
Christian Healing (French)	1.00
Cook Book, Unity Inn—washable cover,	2.00
Divine Remedies—paper, $.75; keratol,	3.00
Lessons in Truth—paper, $.75; cloth, $1.50; keratol,	3.00
Lessons in Truth—French or Italian, $.75; Norwegian, $1.00; German,	1.25
Miscellaneous Writings—paper, $.75; cloth, $1.50; keratol,	3.00
Selected Studies	.75
Talks on Truth	.75
Truth in Song	.50
Truth in the Home—paper,	.75
Unity Tract Index	.50
Vicarion, The	2.00

UNITY BOOKLETS

†All Sufficiency in All Things	.25
Beaux Arts Series (6 booklets marked †)	1.50
Christian Salesman	.50
Consecration of the Room, The	.25
Creation and Re-creation	.50
†Directions for Beginners	.25
Directions for Beginners—Spanish, $.10; German,	.25
Faith that Removes Mountains	.25
Finding God	.25
†Finding the Christ—paper, $.25; keratol,	1.00
Finding the Christ (German, Spanish, or Swedish)	.25
Finding the Christ (revised Braille)	1.50
Getting the Clear Realization	.25
†Giving and Receiving	.25
God's Hand *and* Loose Him and Let Him Go	.25
§Good Words	.25
Heaven Now	.50
Holy Spirit, The	.25
How to Attain Your Good	.25
In Christ's Garden	.50
Inner Vision	.50
Inspirational Series (3 booklets marked §)	.75
‡Invisible Resource	.25
Joy *and* The Way of Attainment	25
Lessons in Business	.50
Little Lessons in Verse	.25
Lord's Prayer, The—paper, $.35; keratol,	2.00
Love: The Supreme Gift—paper, $.50; cloth,	1.00
§Morning Meditations	.25
My Litany	.10
Oneness with God *and* Neither Do I Condemn Thee	.25
Philosophy of Denial	.35
†Practice of the Presence	.25
‡Prosperity and Success	.25
Prosperity Series (4 booklets marked ‡)	1.00
Pure Reason and Honest Logic of Practical Christianity	.35
Sayings of Jesus Christ, The	.35
Silence, The—paper, $.35; keratol,	2.00
§Spiritual Law in Business, The	.25
Stepping Stones	.35
Talks to Men	.25
Tithing	.25
†Trusting and Resting	.25
Truth Student with Soldiers	1.00
Unity's Statement of Faith	.10
Unreality of Matter	.25
‡Wealth and Wisdom	.25

BOOKS AND BOOKLETS FOR CHILDREN

Aunt Joy's Nature Talks—paper, $1.00; cloth,	$1.50
Garden, the Gate, and the Key, The	1.50
Lessons for Young Students	.35
Love's Roses	.25
Treasure Box	.50
Wee Wisdom Picture Book, Vols. II, III—each	1.50
Wee Wisdom's Way—paper, $.75; de luxe,	1.50

FOR YOUR CONVENIENCE IN ORDERING A PROSPERITY BANK

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please give me special prayers for increased prosperity and send me a prosperity bank. I will use daily the prosperity statement that you send me and will work with you to make myself conform to the laws governing my prosperity. I will save $3 to pay for Unity magazine to be sent to each of the persons named below, and will send this amount to you within ten weeks after receipt of my bank.

Complete instructions in regard to the Prosperity Bank drill are sent with each bank.

1. Name .....
   Address .....
   City ..... State.....
2. Name .....
   Address .....
   City ..... State.....
3. Name .....
   Address .....
   City ..... State.....

(This offer does not include Unity magazine for the sender unless his name is listed above as one of the three.)

Name of sender .....
Address .....
City ..... State.....

10-26U

ARE YOU SHORTSIGHTED

By holding a penny close enough to your eye, you can shut all the rest of the world from your view. It is possible, too, for you to center your attention on some detail of life and, by it, to shut out a vision of the whole great plan of existence.

You may be limiting your vision to the four walls of your office; you may be burying your head in a wash-tub or seeing only the pots and pans on the kitchen shelf. You may be shutting out the biggest things in the world by some little thing that only seems big. You may be letting some personal ideal shut out the bigness of God's plan.

If that is the case, NOW is the time for you to draw yourself up, face about, and see the whole world as your field of development and progress. Do not be shortsighted and see only the opportunities in the limited circle about you.

The Prosperity Bank Plan aims to broaden your vision; to teach you that ALL that the Father has is yours, that prosperity and success are coming to you through many channels, that there is nothing but prosperity connected with any of your affairs.

If you feel that possibly you have been limiting your prosperity by your shortsightedness, why not try this remedy that we recommend? The Prosperity Bank instructions and drill cost you nothing, since the subscriptions which are ordered with the Bank are charged for at the regular subscription rate. The coupon on the back of this page explains more of these details of the Plan.

Unity Christmas cards—colorful, inspirational, distinctive, an entirely new line of cards. Forty different varieties, twenty that will retail for $.05 each and twenty for $.10 each.